CHRISTIAN CITIZENSHIP IN HIGH SCHOOL

A PROBLEM BIBLE STUDY COURSE
WRITTEN BY SIX STUDENTS
IN THE
HARTFORD PUBLIC HIGH SCHOOL "HI-Y" CLUB

Howard H. Baldwin
David S. Butler, Jr.
Stuart H. Chapman
Edward G. Fowler
J. Edvin W. Johnson
James A. Taylor

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CHRISTIAN CITIZENSHIP IN HIGH SCHOOL. II

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Dedicated to

JESUS CHRIST

Our Hero and Best Friend

"And Jesus *increased* in wisdom and in stature, and *in favour with God and man.*"—*Luke* 2: 52.

FOREWORD

This course of study is essentially the work of a group of high school boys. It was necessary, to be sure, that some adult advice, suggestion and correction be available, and a leader was present at all the meetings of the group at which the work was discussed. In addition to this, certain changes and additions were made to the text, and a few illustrations, quotations and questions were suggested by some of the adult leaders of the Hi-Y Club of Hartford. Much help was also given in the selection of Bible passages, though the boys themselves chose most of them. The only chapter which was completely written by an adult is the one on sex problems, though even this was submitted to the boys, discussed very carefully and altered in a few places in accordance with their ideas. I must bear any possible criticism of this chapter. I also assisted, to a large extent, in deciding upon the outline of chapter and day-by-day divisions, and in the choice of project questions. For the book as a whole, however, the boys must be granted whatever credit is due.

I believe that for giving this book to the young men of America the six students of the Hartford Public High School are to be sincerely thanked. Though many courses have been prepared by men who have given years of study to students' questions, yet there is bound to be something fresh and stimulating in considering what the boys themselves think of their own problems and their

possible solutions. No matter how sympathetic and understanding a man may be, still he is not a boy and will never be one again.

And after all, why shouldn't a boy write books for boys? His mind may be immature, but so are the minds of his readers; and the thought processes of a boy are enough more direct and frank and unencumbered by prejudice and preachment than those of a man to make up many times over for their lack of maturity. I sometimes think that if boys with the spirit and ability of these six in Hartford would write books for men, too, many men in our country would be supplied with more wholesome reading than they ordinarily get. The only reason that the idealism of youth receives such awful jars when it comes up against the realities of life is that the "realities of life" are often artificial and have been unnecessarily placed in the way by men who have forgotten the idealism of their youth. If boys managed the business of the world, there would, to be sure, be less efficiency, but there would be more of all that which is honorable and just and pure and lovely and of good report. It is not until a man has passed beyond his adolescent days that he is hardened to such phrases as "business is business" and "the almighty dollar."

In spite of the fact that it was realized that anything that is two-purposed is likely to fall short at both ends, it was the effort of the authors of this little book to give it a double purpose. The boys have felt the need for a daily help to their Morning Watch, as well as the need for a discussional course on high school problems. It is hoped that this book may be used for both. If it is planned to cover the period of one semester, it will be an easy matter to combine the two purposes. But if it is

desired to spread the discussion course out over a year's work and thought, then the leader will have a good opportunity to see what his own boys can do in supplying parallel Morning Watch exercises. A division of the course into twenty-four weeks' study is suggested in the appendix for those who wish to have it cover a whole school year. In such a case, the assignment may be made to one of the boys in the group each week to suggest enough additional Bible passages, "Search-myself Questions" and prayers, to complete the daily devotional exercises for the coming week.

It will be understood by the leader that the authors did not intend that all the questions asked in the course of the text be necessarily touched upon in the discussion. The questions are merely suggested, and it is hoped that possibly a long discussion may be provoked by even a single question. Other questions will occur to the leader and to the boys, varying with the local situation. Inasmuch as this is a discussion course, intended to be used in connection with the "Christian Citizenship Training Program," Boy Scouts, or other program of week-day activity, little emphasis has been given to projects. It will be the duty of the leader to make the connection between the discussions and real life. A few expressional exercises have been suggested, though they must be modified or multiplied in accordance with local needs.

It is unnecessary to add that every single one of the boys in our group believes very thoroughly in Jesus Christ as the basis of the solution for all his problems. Though it is hoped that the questions in the text will bring out the discussion from all viewpoints, and that no solution will be accepted blindly and without a strong reason, still the committee will not consider its work a success if the

book does not do something to convince those who study it of the effectiveness as well as of the winsomeness of Jesus Christ. The boys are far from satisfied with their work, but hope that others may be stimulated by it to do something much better.

The group wishes to express its appreciation of the loyal help, both in a general and a direct way, given by W. W. Shaver, City Boys' Executive of the Hartford Y. M. C. A., as well as by E. K. Mitchell, Jr., D. P. Hatch, Jr., K. D. Beckwith, students in the Hartford Theological Seminary, and Earl Spencer, all leaders in the Hi-Y Club. I myself wish to thank Prof. A. J. W. Myers, of the Hartford School of Religious Pedagogy, for his criticism of Chapter V.

The Bible text, for the New Testament, unless otherwise noted, is that of Dr. Moffatt's "A New Translation of the New Testament," used by permission of the publisher, George H. Doran Company; for the Old Testament, the King James version. Some of the passages in both the Old and the New Testaments are from the American Standard version, used by permission of Thomas Nelson and Sons.

RICHARD H. RITTER,
Student in the Hartford Theological Seminary,
Leader in the Hi-Y Club of Hartford, Connecticut.

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The Four Sections, as well as the Chapter headings of the course, were planned so as to permit being used with the "Christian Citizenship Training Program."

Section I: EDUCATIONAL PROBLEMS

Chapter I: THE VALUE OF EDUCATION

FIRST DAY.

WHAT DOES THE COMMUNITY EXPECT OF ME? CAN MY EDUCATION EVER BE A LIABILITY TO THE COMMUNITY? HOW?

> In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.
>
> And Solomon said unto God . . . Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people *that is so* great?
>
> And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:
>
> Wisdom and knowledge *is* granted unto thee . . . —*II Chronicles* 1:7, 8, 10-12.

We are all desirous of having an education; and in this country, most every one can get one. It was shown during the war, however, that science and education could be turned to destruction of human life and property as well as its benefit. Hundreds of chemists were interested in the invention and manufacture of poisonous gases. Would it have been better for the world if these men had never been trained in chemical knowledge?

Can education ever be a destructive force in peace time?

O Christ, help me to take advantage of my opportunities to get an education and to make it real. And may I use my education for the benefit of mankind and the extension of thy work.

SECOND DAY.

WHAT IS MY EDUCATION GOING TO DO FOR ME? HAVE I A RIGHT TO USE MY EDUCATION FOR MY PERSONAL GAINS?

Some people say that they are "self-made men" but this is an impossibility. The very books that we study were written by those who have gone before. The money which builds our schools and pays our teachers is given by the community. We are dependent upon our parents for our very living. How are we to pay this debt?

> 'All things are lawful'?
> Yes, but not all are good for us.
> 'All things are lawful'?
> Yes, but not all are edifying.
> Each of us must consult his neighbour's interests, not his own. . . . *The earth and all its contents belong to the Lord.* . . . So whether you eat or drink, or whatever you do, let it be all done for the glory of God. . . . Such is my own rule, to satisfy all men in all points, aiming not at my own advantage but at the advantage of the greater number—at their salvation.—*I Corinthians* 10: 23-33.

Most of us who are selfish in our desire for education are so simply because we do not realize the truth of the above statement of St. Paul's. We do not realize how far-reaching our own influence is.

O Heavenly Father, help me to utilize my time in gaining material education so that I may serve the community. Be with and guide the present civic administrators, who are helping me to educate myself.

THIRD DAY.

Class Room Spirit.

A popular student can do more to raise the morale of the class than an unpopular student. Should a fellow, for this reason, try to make himself popular at the risk of antagonizing his teacher? In the long run, is it possible to "put one over" on the teacher?

> Let no one slight you because you are a youth, but set the believers an example of speech, behaviour, love, faith, and purity. Attend to your Scripture-reading, your preaching, and your teaching, till I come. You have a gift that came to you transmitted by the prophets, when the presbytery laid their hands upon you; do not neglect that gift. Attend to these duties, let them absorb you, so that all men may note your progress. Watch yourself and watch your teaching; stick to your work; if you do that, you will save your hearers as well as yourself.—*I Timothy* 4: 12-16.

Are there any "short-cuts" to popularity?

O Christ, help me to extend my influence to create a better class spirit in my room.

FOURTH DAY.

TIME-BUDGETS.

It is no doubt true that for the most part the greatest men are those who, when in school, seized every opportunity for study. On the other hand, no student wishes to be merely a "grind." What should be the basis on which we should decide how to apportion our study time?

> To every *thing there is* a season, and a time to every purpose under the heaven.
>
> A time to be born, and a time to die: a time to plant, and a time to pluck up *that which is* planted:
>
> A time to kill, and a time to heal: a time to break down, and a time to build up:
>
> A time to weep, and a time to laugh: a time to mourn, and a time to dance:
>
> A time to cast away stones, and a time to gather stones together: a time to embrace, and a time to refrain from embracing:
>
> A time to get, and a time to lose: a time to keep, and a time to cast away:
>
> A time to rend, and a time to sew: a time to keep silence, and a time to speak:
>
> A time to love, and a time to hate: a time of war, and a time of peace.—*Ecclesiastes* 3: 1-8.

Does this passage have any application to the apportionment of our time while in school or only to the use of it after we are out in the world? What other sentences would the author have added if he were writing with our particular high school in mind?

We shall consider this subject more in detail in the next chapter.

O Christ, help me to proportion my time aright, giving due consideration to my home and to definite school problems.

FIFTH DAY.

A High School Course and the Future.

Every one agrees to the fact that it is useless for a student who knows that he is not going to college to direct his high school course specifically toward college requirements. It is also pretty generally believed that the fellow who does not know what he intends to do in life will want to go to college, if he can, as a means of "finding himself."

But should the student who has a definite idea of his life-work and who has decided to go to college, concentrate his high school efforts on preparing for college, or direct them toward his training for life in general? Should he plan his education on the broad principles of the liberal college course, or should he begin to specialize in his particular bent while he is still in high school? Should a fellow who definitely knows that he will be an electrician, mechanic, bookkeeper or something else that does not specifically call for a college education, plan to go to college anyway, if he can?

Is it worth while to work one's way through college?

There are varieties of talents,
  but the same Spirit;
varieties of service,
  but the same Lord;
varieties of effects,
  but the same God who effects everything in

every one. Each receives his manifestation of the Spirit for the common good. One man is granted words of wisdom by the Spirit, another words of knowledge by the same Spirit; one man in the same Spirit has the gift of faith, another in the one Spirit has gifts of healing; one has prophecy, another the gift of distinguishing spirits, another the gift of "tongues" in their variety, another the gift of interpreting "tongues." But all these effects are produced by one and the same Spirit, apportioning them severally to each individual as he pleases.—*I Corinthians* 12:4-11.

O Christ, help me to "find myself." To-day as I prepare my lessons give me greater power of concentration. Bless those who are my help in preparing me for bigger things.

SIXTH DAY.

Is there an Educational Value in Serving Others? If so, Should a Student Serve Others for the Selfish Purpose of Gaining Experience Which Might Prove Valuable to Him in Later Life?

Service is putting ourselves to our best possible use, and therefore demands the best possible education.

It is no doubt true that every act of service—

". . . blesseth him that gives and him that takes."

But can a selfish act be a medium for pure service? Or, on the other hand, can a serviceable act ever be purely

selfish? Note how Jesus, in problems of this kind, put everything to the test of absolute sincerity.

> Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life?—*Matthew* 16:24-26 (American Standard Version).

What do you think Jesus meant by the word "life"?

O Heavenly Father, stimulate in me a desire to serve. May I take advantage of every opportunity to help the other fellow.

SEVENTH DAY.

How Would Christ Use His Education To-day?

Does He Expect Us to Use Our Education in the Same Way that He Would Use His?

Do you think Christ would go through college if he were to come back now? If Christ were principal of your school, would he keep the course of study as it is? If not, what changes would he make?

Note the aim which Paul, the best educated of all the early Christians, set for his whole life:

> My one thought is, by forgetting what lies behind me and straining to what lies before me, to press on to the goal for the prize of God's high

> call in Christ Jesus. For all those of our number who are mature, this must be the point of view; God will reveal that to any of you who look at things differently. Only, we must let our steps be guided by such truth as we have attained.—*Philippians* 3: 13-16.

What did Paul mean by "God's high call in Christ Jesus?" Does the answer to this question offer to us any suggestion as to our duty in the use of our education? Did Paul, in this phrase, mean more or less than Jesus meant by the one word "life"?

Why is it that when a missionary goes into a new country, he opens school houses as soon as he opens churches?

How would you sum up the relation of education to Christianity?

O Christ, help me to realize my duty to mankind, and to measure up. Help me to concentrate my energies in preparing for a life of service.

"SEARCH-MYSELF" QUESTIONS

Am I doing my home-work the way I ought in order to be able to serve the community better?

Is my present way of living of service to any one?

How about it in the class room? Can't I be a little more thoughtful of my teacher? Were those demerits necessary?

Have I made a time-budget? Do I keep it?

What college am I going to? Why? Because Charles went there? Or Dad?

What is my definition of "life"?

EXPRESSIONAL EXERCISES

Let each fellow teach a Sunday School class in preparation for this lesson, and give his views on the following points:

What method did you employ,—lecture, question, or discussion? Why?

What was your chief difficulty in getting your points understood?

How did you prepare your lesson?

Which was of more value to you in teaching,—your specific preparation for this lesson or your general cultural background?

Let each fellow write down his average daily time-budget and submit it to the group for criticism.

Chapter II: EDUCATION OUT OF SCHOOL

FIRST DAY.

Social Activities.

For John has come neither eating nor drinking, and men say, "He has a devil";

The Son of man has come eating and drinking, and men say, "Here is a glutton and a drunkard, a friend of taxgatherers and sinners!"—*Matthew* 11:18-19.

Now people brought children for him to touch them, and the disciples checked them; but Jesus was angry when he saw this, and he said to them, "Let the children come to me, do not stop them:" . . . Then he put his arms round them, laid his hands on them and blessed them.—*Mark* 10:13-16.

But when Jesus reached the spot he looked up and said to him, "Zacchæus, come down at once, for I must stay at your house to-day." He came down at once and welcomed him gladly. But when they saw this, every one began to mutter that he had gone to be the guest of a sinner.—*Luke* 19:5-7.

Two days later a wedding took place at Cana in Galilee; the mother of Jesus was present, and Jesus and his disciples had also been invited to the wedding.—*John* 2:1-2.

On reaching Galilee, he was welcomed by the Galileans, who had seen all he did at the festival in Jerusalem—for they too had gone to the festival.—*John* 4:45.

After this there was a festival of the Jews, and Jesus went up to Jerusalem.—*John* 5:1.

Many other examples of Jesus' numerous social engagements can be noticed in the Gospels. Why did Jesus mix with men in such activities in spite of the fact that he was so busy? Did he do it merely as a diversion, or to establish points of contact, or because of its educational value to himself?

As for us, what is the educational value, if any, of social activities, such as dances, clubs and fraternities? Should these activities be considered only from the educational standpoint? Should we choose which ones to attend and which not to attend on the basis of which will be of educational value to us and which will not?

O Lord, be with me in my social activities as well as my religious activities. May I be a true Christian everywhere. May I be a good example to the fellows around me at all times. And may I be looking constantly for opportunities to learn about life—from people as well as from books.

SECOND DAY.

READING, THINKING, COMMUNICATION OF IDEAS.

> But the God who had set me apart *from my very birth called* me by his grace, and when he chose to reveal his Son to me, that I might preach him to the Gentiles, instead of consulting with any human being, instead of going up to Jerusalem to see those who had been apostles before me, I went off at once to Arabia.—*Galatians* 1 : 15-17.

Immediately after his conversion, St. Paul retired to Arabia for three years before starting his active life work, in order that he might think over what he had just experienced. Does St. Paul mean that it is not wise to con-

sult "with any human being" before reaching our big decisions? Did he consult with the heads of the church himself at other times in his life? Why did he not here? Does it accomplish the same result for us as it did for the great apostle if we retire periodically to our books, to our thinking, and to serious conversation or correspondence with older and wiser men? Does this thoughtful concentration have any educational value for us different from what we get in school?

Which are of greater educational value to us, good books or good friends?

O God, help me to think clearly of clean things. May I read good books that I may get more knowledge out of my reading; and may I take all possible opportunities to talk with older and wiser men.

Give me more knowledge that I may do more good in this world.

THIRD DAY.

What is the Educational Value of Sports?

Do you not know that in a race, though all run, only one man gains the prize?—*I Corinthians* 9:24.

It is evident that St. Paul believed in sports and was tremendously interested in them; it is easy to guess that he was possibly somewhat of a sportsman himself. But there is another sentence in one of his letters which shows that he had a sense of the balance of the educational value of sports and of other activities:

> The training of the body is of small service, but religion is of service in all directions.—*I Timothy* 4:8.

Can we compare the relative values of sports and of religion as factors in our education? Why, or why not?

O Father, give me strength in body and in spirit. May I take advantage of the value of sports yet not concentrate wholly in them. May I learn how to put my religion into my sport and my sport into my religion.

FOURTH DAY.

The Educational Value of Church.

Are Sunday Schools and Young People's Societies worth while under average conditions for the average high school fellow? Why do so many fellows of high school age leave church and Sunday School? What should we do to change this condition? If a fellow really believes that he does not get any value out of church or Sunday School, should he continue to attend? Why?

It will pay us to notice how Paul acted when he thought the church had not given him a fair deal. In writing of one such unpleasant experience, he said:

> At Philippi, as you know, we had been ill-treated and insulted, but we took courage and confidence in our God to tell you the gospel of God in spite of all the strain. . . . God has attested our fitness to be entrusted with the gospel, and so we tell the gospel not to satisfy men but to satisfy the God who tests our hearts. We never

> resorted to flattery (you know that), nor to any pretext for self-seeking (God is witness to that); we never sought honour from men, from you or from anybody else, though as apostles of Christ we had the power of claiming to be men of weight; no, we behaved gently when we were among you, like a nursing mother cherishing her own children, fain, in our yearning affection for you, to impart not only the gospel of God to you but our very souls as well—you had so won our love.—*I Thessalonians* 2:2-8.

It is evident that Paul thought of church as a place to give as well as to get. What influence did this attitude toward church have on his education? Why has there been such a stir about religious education since the war? What is the difference between moral education and religious education? Is there any educational value in worship? In what various ways may worship be expressed?

O Lord, if my Sunday School or Young People's Society is not a success, give me power so that I may help make it a success. Don't let me get discouraged and leave all the work to the other fellow. May I learn the habit of going to church to give as well as to get.

FIFTH DAY.

The Use of Leisure Time.

Every fellow in school has a certain amount of leisure time that he does not know what to do with. By the use or misuse of our leisure time our character is often made

or unmade. Some people even say that the use of our leisure time is even more of an educational factor than our school activities because of the fact that we ourselves, and not our teachers, have the direction of it.

How does engaging in hobbies, in the observation of nature, or in employment after school hours, help us, from an educational standpoint? Is it advisable for the average high school student to be employed if it is not financially necessary?

Have the average vaudeville shows, movies, plays, or musical concerts any influence on our education? Is this predominantly good or bad?

> Then the servant who had got the two hundred and fifty pounds came forward. He said, "I knew you were a hard man, sir, reaping where you never sowed and gathering where you never winnowed. So I was afraid; I went and hid your two hundred and fifty pounds in the earth. There's your money!" His master said to him in reply, "You rascal, you idle servant! You knew, did you, that I reap where I have never sowed and gather where I have never winnowed! Well then, you should have handed my money to the bankers and I would have got my capital with interest when I came back."—*Matthew* 25:24-27.

Does this story mean that anything at all, no matter how small, should actually be used in our education? How can our attendance at movies come under this scheme? Is it fair for us to demand of every minute what Paul demanded of every man?

> Come, brother (he said), let me have some return from you in the Lord!—*Philemon* 20.

O Christ, strengthen my will power so that movies, plays and vaudeville shows will have only a good influence upon me. May I get more than pleasure from my hobbies, and more than money from my after-school employment.

SIXTH DAY.

The Influence of the Home.

"Why did you look for me?" he said. "Did you not know I had to be at my Father's house?" But they did not understand what he said. Then he went down along with them to Nazaret, and did as they told him. His mother treasured up everything in her heart. And Jesus *increased* in wisdom and in stature, and *in favour with God and man.*—*Luke* 2:49-52.

One of the greatest needs in the education of a high school student is a happy home life. Most fellows do not realize the great amount of help and guidance they receive from their parents and also their older brothers or sisters. Home is not merely the place where one should eat and sleep but the place where a fellow should get his foundation for a clean-cut Christian life. What do you imagine would be the result on the character of the rising generation if our home life were broken up and divorce became common?

How should a fellow tell how many of his evenings to spend at home and how many at outside activities? What are some of the influences to-day that take a fellow away from his home? How shall we meet these new conditions? Is it the business of the boy or his father to regu-

late a boy's home life? What has a fellow a right to expect from his parents? What have parents a right to expect from their sons? In what ways can we thank our parents for their help to us?

Why is it that the word "education" makes us think immediately of books and school rather than of home and church and social intercourse and sports? Which attitude, if either, is more nearly the right one?

O my Father in heaven, help me to appreciate and to love more devotedly my Father and Mother on earth. Help them and bless them, as well as my brothers and sisters. May I never grieve them by my actions; and may we all together form a family that is really Christian. Amen.

SEVENTH DAY.

Has Christianity any Solution to the Problem of Education Out of School?

Most of us would agree that a certain amount of outside activities is necessary to round out our education. Should a fellow specialize in a limited number of these activities or attempt to get a balance of them all? If only one or two, how are we to determine which? Is there any one principle of living that we can apply which will, in general, cover all cases? Does the study of the Bible throw any light on this whole problem of education out of school? How? Is the Bible to be read as a text book in moral education or in some deeper capacity? Is Jesus to be considered merely as our great teacher, hero and

example in the formation of our lives or has he any other meaning for us which may help in our education? A possible answer to this question is hinted at in the following quotation:

> We toil and strive because our hope is fixed upon the living God.—*I Timothy* 4: 10.

What is the Christian test, according to this sentence from a letter of St. Paul to his young friend, of the final purpose of a well-rounded education? The answer to this will lead us to the fundamental problem of the whole subject of education, which we shall examine more closely next week.

O God, my love of thee and zeal for Christian living is the only solution to my problems. May I toil and strive for thee, with the help of thy teachings, and Christ as a guide. All things are possible under his leadership; give me the faith to make them so for me.

"SEARCH-MYSELF" QUESTIONS

Are my standards at the club or fraternity meeting as high as they are outside?

Are the dances I attend having a bad or a good educational influence over me?

Am I learning from the experience of others, or do I rely too much on myself?

Does everything I read benefit me in some way?

Would I care to have my character estimated by the way I use my leisure time?

To what subject do my thoughts most naturally turn when I have nothing to do?

Am I fighting the bad streaks and encouraging the good in my character, or do I lazily let them alone hoping they will work out for the best in time?

Am I a help or a hindrance or just neutral in my church?

Am I getting all I can out of Sunday School?

EXPRESSIONAL EXERCISES

Assign to each fellow in the group, according to his own preference, one of the various projects suggested in this chapter (i. e., let one go to a dance, one to a "movie," one read a book, one interview a worth-while man on some subject of current interest, one join in an athletic game, etc.) and let him tell the group just what of educational value he received from partaking in the project.

Each member of the group should start a diary for his private reading only, and put in it not only events but thoughts, especially those stimulated by this course.

Is it true preparation for life to neglect studies for the so-called "extra-curriculum" school activities (editing school papers, debating, dramatics) on the ground that they will acquaint me with problems I must soon face?

Is there any difference in the educational value of just *going* to church and Sunday School and of being *active* in the work? Why do most of us fail to take advantage of this kind of education?

Sum up all the influences which help to develop our character, whether mentioned in this chapter or not.

Chapter III: THE SERVICE OF PREPARATION

In considering the Christian answer to the problem of the best way and the supreme reason to educate ourselves, let us keep constantly before our minds the education of Christ himself.

FIRST DAY.

Some Elements in the Education of Christ.

Last week we mentioned some of the necessary elements of an education that do not appear in a school program: general observation, sports, the right attitude toward spare time, the reading of the Bible and other books, association with men, quiet thinking, home influence, and church attendance. What influence did these elements have, as far as we know, on the education of Christ? If Christ were here to-day, would you call him an educated man?

A president of a well-known college said not long ago that Christ could assume the presidency of any university in America to-day. This would be a most unusual honor for a non-graduate of a college; for what reasons, do you think, this statement is true?

In your reading of the Gospels, note how often Jesus was confronted by the most learned men and expert debaters of the day, and how he confuted them all. Matthew, Mark and Luke each sums up the story of his invariable intellectual superiority over his questioners by some such statement as this:

> After that no one ventured to put any more questions to him.—*Mark* 12: 34.

Then think again of the four-sided completeness of the education of Christ, as shown by the verse which is the inspiration for this whole course of study; and of what the full implication of this verse is to us:

> And Jesus *increased* in wisdom and in stature,
> and *in favour with God and man.*—*Luke* 2: 52.

My Father, I pray thee to send into my heart the wisdom that I cannot acquire without thee. Strengthen me in every right, true and pure intention, and thus may I be more like thy Son, our Saviour, Jesus Christ. Amen.

SECOND DAY.

How Wisdom is Acquired.

Are we preparing for service in our small sphere in the same general way that Christ prepared himself for his large work? It was said that Daniel Webster, when asked how long it had taken him to prepare his famous *Reply to Hayne,* answered: "More than forty years." Do you think that the Sermon on the Mount was the result of momentary inspiration, or of many years of unconscious preparation on the part of Christ?

With this question in mind try to recall just what experiences in the life of Christ, if any, might have brought him to the point where he could utter these immortal sentences:

> Blessed are those who feel poor in spirit!
> the Realm of heaven is theirs.

Blessed are the mourners!
they will be consoled.
Blessed are *the humble!*
they *will inherit the earth.*
Blessed are those who hunger and thirst for goodness!
they will be satisfied.
Blessed are the merciful!
they will find mercy.
Blessed are the pure in heart!
they will see God.
Blessed are the peacemakers!
they will be ranked sons of God.
Blessed are those who have been persecuted for the sake of goodness!
the Realm of heaven is theirs.
Blessed are you when men denounce you and persecute you and utter all manner of evil against you for my sake; rejoice and exult in it, for your reward is rich in heaven; that is how they persecuted the prophets before you.—*Matthew* 5: 3-12.

O God, help me to realize that I have but this one life to live and cannot live one second of it over again. Help me to realize that the things I do to-day will influence my actions ten years from now. May everything I do count for Christ's sake. Amen.

THIRD DAY.

Character Preparation.

In apparent contradiction to the example of Webster, we can all point to successful men, who, while in school,

paid but little attention to their studies. They are now serving their generation well. Some of these men seemed to drift into success; others rose to it. Do these men represent the average? Do you think it is really possible to drift into success? Do you think it ordinarily possible for a man to produce such a masterpiece as Webster's *Reply to Hayne,* or the 13th Chapter of First Corinthians, or the Emancipation Proclamation unless he had some great purpose in life, for which he was preparing even in boyhood days? Why? Name some other examples in history to back up your answer.

It is said that Paul's chapter on love is a pen-portrait of Christ himself. If so, do you think that Paul was right in concentrating so much on this one characteristic of Christ's? If not, what were some of the other of Christ's great qualities not mentioned here?

I may speak with the tongues of men and of
angels,
but if I have no love,
I am a noisy gong or a clanging cymbal;
I may prophesy, fathom all mysteries and secret
lore,
I may have such absolute faith that I can move
hills from their place,
but if I have no love,
I count for nothing;
I may distribute all I possess in charity,
I may give up my body to be burnt,
but if I have no love,
I make nothing of it.
Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, *never resentful;* love is never glad when others go wrong, love is gladdened by goodness, always slow

to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. As for prophesying, it will be superseded; as for "tongues," they will cease; as for knowledge, it will be superseded. For we only know bit by bit, and we only prophesy bit by bit; but when the perfect comes, the imperfect will be superseded. When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways.

At present we only see the baffling reflections
in a mirror,
but then it will be face to face;
at present I am learning bit by bit,
but then I shall understand, as all along I
have myself been understood.

Thus "faith and hope and love last on, these three," but the greatest of all is love.

—*I Corinthians* 13.

God, give me the passion to serve all men, so that my character in the future may be one whose chief qualities are love and service.

FOURTH DAY.

The Service of Intelligence.

We have seen that it is necessary to have a purpose if one's education is to get one anywhere; but not any purpose will do. It must be chosen and developed with intelligence if we expect our future lives to be of any service.

Is it fair to say that a man who does not serve is not intelligent?

Is it possible for a fellow who is entirely devoted to God's service to serve him in an unintelligent way? Is it not enough to be devoted and to obey orders? Is it better to serve unintelligently than not to serve at all?

James, the brother of Jesus, had some suggestions to make along this line, both to the unintelligent and to the intelligent people of his day. Let us see if he can be of any help to us:

> Whoever of you is defective in wisdom, let him ask God who gives to all men without question or reproach, and the gift will be his. Only, let him ask in faith, with never a doubt; for the doubtful man is like surge of the sea whirled and swayed by the wind; that man need not imagine he will get anything from God, double-minded creature that he is, wavering at every turn.—*James* 1:5-8.
>
> Who among you is wise and learned? Let him show by his good conduct, with the modesty of wisdom, what his deeds are. But if you are cherishing bitter jealousy and rivalry in your hearts, do not pride yourselves on that—and be false to the truth. That is not the wisdom which comes down from above, it is an earthly wisdom, sensuous, devilish; for wherever jealousy and rivalry exist, there disorder reigns and every evil. The wisdom from above is first of all pure, then peaceable, forbearing, conciliatory, full of mercy and wholesome fruit, unambiguous, straightforward.
> —*James* 3:13-17.

My Heavenly Father, help me to do my studies more conscientiously to-day. Help me to see that I can better serve thee with a firm foundation for my knowledge. Give me, like Solomon, wisdom, rather than riches or worldly power, so that it may

result in all that is pure and straightforward and fruitful. In Christ's name I ask it. Amen.

FIFTH DAY.

The Education of Conscience.

Thinking of the future, why should we lead moral lives to-day? Cannot any man turn over a new leaf whenever he wants to, and begin again without reference to his past?

"Strong young manhood is seldom grown in the protecting shade of a sheltered life. The battle cannot be shirked and character won. It must be faced and fought." As our conscience becomes better trained, do temptations increase or decrease? Is there any way of training conscience without facing temptation? If not, does this mean that we ought to go out and look for temptation?

What we will be is largely determined by what we want to be,—in other words, by what we educate ourselves to be. Let this ideal of our future selves be as high as we can possibly make it:

> Ah, God, for a man with heart, head, hand
> Like some of the simple great ones gone
> Forever and ever by.
> One still strong man in a blatant land,
> Whatever they call him, what care I,
> Aristocrat, democrat, autocrat,—one
> Who can rule and dare not lie.
> And oh, for a man to arise in me,
> That the man I am may cease to be!
>
> —Tennyson's *Maud.*

So off with all malice, all guile and insincerity and envy and slander of every kind! Like newly-born children, thirst for the pure, spiritual milk to make you grow up to salvation. You have had a taste of the kindness of the Lord: come to him then—come to that living Stone which men have rejected and God holds choice and precious, come and, like living stones yourselves, be built into a spiritual house.—*I Peter* 2: 1-5.

Christ, raise my standards step by step, day by day, until the level of my conscience is nearer to thine. Help me to check up on myself, noting my failings and my progress, and thus see the effect on my life. Lead me not into temptation, but deliver me from evil. Amen.

SIXTH DAY.

The Formation of Habit.

My heart leaps up when I behold
    A rainbow in the sky:
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
    Or let me die!
The Child is father of the Man;
And I could wish my days to be
Bound each to each by natural piety.

—Wordsworth.

The days of preparation are the days when we are open to impressions; each action of our lives has its share in molding our habits. Everything we do is a preparation for everything we are going to do. The habits we form

now determine, to a large extent, what we are going to be in the future. Name some habits, both good and bad, by which we are influenced now.

Are individual habits the same as group-habits? Do we change these habits when in another group? Would an honor system in our school have any value in forming group-habits as well as individual habits of honesty? What are some of the other group-habits of our schoolmates which are determining the future of all of us? What can we do to establish good group-habits?

Note how Jesus expressed the ideal of life as a steady growth,—the things we do now logically developing into the fullness of our later life:

> . . . the blade first, the ear of corn next, and then the grain full in the ear.—*Mark* 4:28.

The following story of the very first thing that Jesus did when he started out in life for himself is also important because it throws light on the habits which he had already formed as a youth:

> Then Jesus came back in the power of the Spirit to Galilee, and the news of him spread over all the surrounding country. He taught in their synagogues and was glorified by all. Then he came to Nazaret, where he had been brought up, and on the sabbath he entered the synagogue as was his custom.—*Luke* 4:14-16.

In view of the foregoing discussion, is it reasonable to say that our daily lives now, even though we seem to be doing nothing but getting an education, are a service?

God, mold my habits day by day so that they may be more like Christ's. Free me from all evil

and bad practices that influence my life, and fill their place with clean and wholesome ones. In my daily living may I always keep the future in view, so that when I am out in the world I may be able to live entirely for his sake. Amen.

SEVENTH DAY.

THE USE OF TALENTS.

"You are a billionaire!

"You have the most precious wealth to give. Suns, stars, worlds cannot compare in value. We estimate *them* in terms of time: *you* in terms of eternity. Only you can determine where and how this wealth shall be invested. Will you hand it back to God for use in reaching his neediest children?"

We have already discussed the question as to what the community has a right to expect from those whom it has educated. Are the educated people living up to their duties? Is the present-day leadership of boys' clubs, Sunday School classes, Young People's Societies, etc., adequate in our city? Analyze the situation briefly. What bearing has this on our study now? What is the most intelligent form of service that our club or class can bring to bear on this situation? Is the situation in our town typical of all?

After considering the various problems raised, we ought now to be able, without much difficulty, to sum up the ultimate Christian reason for education. Jesus said, of himself, that he did "not come to be served, but to serve." If we have arrived at a clear idea of what this means, and if we sincerely attempt to educate ourselves

for this supreme purpose, great will be our reward in God's gratitude and in our own happiness!

> Give, and you will have ample measure given you—
> they will pour into your lap measure pressed down, shaken together, and running over;
> for the measure you deal out to others will be dealt back to yourselves.—*Luke* 6:38.

Help me to take this lesson to heart, my Father. Give me the realization of all that thou hast given me, and grant that I may return to thee ten-fold all my talents. Be with me in all my preparation, for Christ's sake. Amen.

"SEARCH-MYSELF" QUESTIONS

What effect is the preparation of my lessons day by day having on my future character?

Am I thorough and honest in the preparation of my life?

Does the ideal of service act as a spur to me, in the dull and dreary hours of study, to keep me plugging away with all my might?

Am I hindered at all by selfishness as I look forward to the best ways and means of using my education?

Am I making a sincere effort to base my education on the same principles upon which Christ based his?

Is the service of God and of men the central purpose of my life, about which everything else is built?

If my educational problems can be solved by Christianity, is this sufficient reason to justify me in giving up my life in complete loyalty to Christ?

EXPRESSIONAL EXERCISES

Let each fellow make an outline of a play, story or novel embodying a situation which will explain his own major purpose in life.

Check up by your daily experiences how your attitude toward life aids or hinders you in your class-room work.

How are problems in mathematics or difficult passages in Latin to be fitted into your life-purpose?

On what problems would you set a fellow working if he wishes, for instance, to develop powers of diplomacy? Of industrial management? Of friendship? Of the life purpose to which you hold? Set to work along one of these lines for yourself.

What good did Christ's fifteen years of carpentry do the people of Nazareth?

Section II: PHYSICAL PROBLEMS

Chapter IV: THE VIGOR OF PHYSICAL MANHOOD

FIRST DAY.

The Temple of God.

> The body is not meant for immorality but for the Lord, and the Lord is for the body. . . . Do you not know your bodies are members of Christ? . . . Do you not know your body is the temple of the holy Spirit within you—the Spirit you have received from God? You are not your own, you were bought for a price; then glorify God with your body.—*I Corinthians* 6: 13-20.

In China and other non-Christian lands, a traveler can often see a temple which is almost entirely destroyed, and as a result the gods within are dilapidated and in ruins. In the same way it is easy for us to imagine what would happen to the divine energy in us if we allowed our bodies to be mistreated and neglected.

Other things being equal, is it probable that a strong man will lead a better moral life than his physically weaker brother? It has often been asserted that the athlete is a better fellow in other ways, on the average, than the non-athletic student. Do you think this is so? Is it right for high school and college students to set their athletes on such high pedestals as they do? What is your solution for professionalism in high schools? What is your definition of clean sportsmanship? Can a fellow be a clean sportsman without entering into athletics? How?

O God, my Father, help me always to remember that my body is thy dwelling place on earth. Help me to play the game square with thee, and keep it worthy of thy Holy Spirit. Amen.

SECOND DAY.

TRIUMPH OVER SUFFERING.

> Greet it as pure joy, my brothers, when you come across any sort of trial, sure that the sterling temper of your faith produces endurance; only, let your endurance be a finished product, so that you may be finished and complete, with never a defect. . . . *Blessed* is *he who endures* under trial; for when he has stood the test, he will gain the crown of life which is promised to all who love Him.—*James* 1:2-4, 12.
>
> When Christ suffered for you, he left you an example, and you must follow his footsteps.
>
> —*I Peter* 2:21.

Most young men are not called on to endure very much physical suffering; the heroism of ordinary life is of a different kind. Temptation is very much like suffering in many ways, and we all have our temptations. Physical temptations, it is generally held, are stronger in strong men than in weak men. Since this is so, would it be better for us not to try to increase our strength, or even to try to add to our sufferings? In centuries gone by, many of the finest Christian saints have harmed their bodies by self-torture, thinking that they would thus reach God and overcome their temptation to sin. They thought this was the height of Christianity. Have we any right to say that they were wrong? On what grounds?

Among the most inspiring kinds of reading there are, can be included the lives of such people as R. L. Stevenson, David Livingstone and Helen Keller. Name some other great persons of history who, in spite of serious physical handicaps, have made good. What are the physical handicaps which are common in your school? Is the race problem a physical or a social one, at bottom?

God, help me to build up a reserve strength so that when the days of trial come, I shall have added power to make the most of them for thee. Help all those who are suffering now; give them the patience to overcome. Amen.

THIRD DAY.

Can all Fellows Who are Worth While rise above their Environment?

Our physical surroundings have a large influence on our moral life. It has been shown that students can learn more in a room that is cheerful and tastefully decorated than in an ugly room. In the same way, a neighborhood has similar effects on the development of a fellow's moral character. Does a boy who lives in a poor neighborhood have any more excuse for being "tough" than one who lives in attractive surroundings?

> She gave birth to her firstborn son, and as there was no room for them inside the khan she wrapped him up and laid him in a stall for cattle.--*Luke 2:7.*

Name some other well-known men or women who have won distinction in spite of having been born or

brought up in discouraging surroundings. What is the effect of heredity on character? Are we wise in punishing some criminals for faults which they have inherited or which their environments have forced upon them? What is the lesson in this for us?

Father in Heaven, help me to rise above my environment, no matter how good or how evil I may think it is. And help all fellows, whether I know them or not, who do not have my advantages. May I never forget my duty to them.

FOURTH DAY.

Is Exercise a Christian Virtue?

> Do you not know that in a race, though all run, only one man gains the prize? Run so as to win the prize. Every athlete practices self-restraint all round; but while they do it to win a fading wreath, we do it for an unfading. Well, I run without swerving; I do not plant my blows upon the empty air—no, I maul and master my body, in case, after preaching to other people, I am disqualified myself.—*I Corinthians* 9:24-27.

It is so well known that exercise is necessary, that little need be said on the subject here. But how many fellows really stop to think what the real value of it is? Any insurance company can give us interesting statistics on this matter. If we looked ahead ten or fifteen years, perhaps we would not be so anxious to "cut" gym classes and to let down on our general physical development. Was Christ strong or weak physically? Do you think the traditional pictures of him are true to life? Why don't

fellows ordinarily connect physical exercise with Christianity? What is the historical reason that the Church has discarded asceticism as a Christian virtue? What is the reason that it has not as yet generally accepted physical exercise as a Christian virtue? What can we do to bring about the acceptance of this latter viewpoint? How can a prize-fighter or baseball player use his talents for Christ?

Help me, O God, to have a purpose in keeping my body strong. May I often think of the many helpful uses to which I can devote my physical strength. Amen.

FIFTH DAY.

The Abuse of Our Bodies: Eating, Drinking, Smoking, Lack of Sleep.

Why should I not drink or smoke in small enough quantities so that it will not hurt me?

> But see that the exercise of your right does not prove any stumbling-block to the weak. Suppose any one sees you, a person of enlightened mind, reclining at meat inside an idol's temple; will that really "fortify his weak conscience"? Will it not embolden him to violate his scruples of conscience by eating food that has been offered to idols? He is ruined, this weak man, ruined by your "enlightened mind," this brother for whose sake Christ died! By sinning against the brotherhood in this way and wounding their weaker consciences, you are sinning against Christ. Therefore if food is any hindrance to my brother's welfare, sooner than injure him I will never eat flesh as long as I live, never!—*I Corinthians* 8:9-13.

Is this a good standard of judgment in deciding what and how much to eat and drink, and whether or not to smoke?

Name all the arguments you can in favor of smoking.

Why is sleep more necessary for you than for your father?

What are some other laws of health which every boy is likely to forget or disregard?

Is health the only factor involved in drinking?

God, help me to resist those physical temptations to which I am subject. Give me power to be strong, for Jesus' sake. Amen.

SIXTH DAY.

The Abuse of Our Bodies: Laziness.

We saw in the first day that if our body is neglected, our spirit will also be. But let us turn the question around and try to figure out the effect of our spiritual on our physical lives.

We can plainly see, for instance, that a person who worries a great deal is more apt to catch diseases than one with a healthy mind. And there is nothing quite so pathetic as a lazy man; his flabby spirit and mind make his body flabby as well! Like an engine out of use, it soon gets rusty and worthless.

There is only one cure for laziness: work!

> My brothers, what is the use of any one declaring he has faith, if he has no deeds to show? Can his faith save him? Suppose some brother or sister is ill-clad and short of daily food; if any

of you says to them, "Depart in peace! Get warm, get food," without supplying their bodily needs, what use is that? So faith, unless it has deeds, is dead in itself. . . . Whoever, then, knows what is right to do and does not do it, that is a sin for him.—*James* 2: 14-17; 4: 17.

Father, I thank thee for strength and youth and power. Keep me always vigorous. May I never lie down at my job, but be earnest and active and ever in the best of condition. For Christ's sake, Amen.

SEVENTH DAY.

"Painted Windows."

Not long ago a man wrote a book about some of the leading persons in England and called it "Painted Windows." This is a good illustration of the fact that we, if we are truly Christians, are just reflectors of a great light from God. This light, like the sun, is always the same, but how different it looks when it shines through different windows! We have the power to make our lives such that God can shine through us in a beautiful way or in a very plain or even dimmed way. If we are physically weak and dusty, how will it be possible for God to shine with much vigor or beauty through our lives? But if we keep ourselves fit for every emergency, —always on our toes, always clean—then God can use us to the full.

There was a football coach once who used to fire a man from the squad, no matter who he was, if he had

a broken shoe-lace during a game. Was this unjust? Would it be unjust for Christ to disregard the services of any Christian who had an unnecessary cold in the head or fit of drowsiness? Does Christ work in this way? Or is he a soft and easy-going coach?

> Do you not know that you are God's temple and that God's Spirit dwells within you? God will destroy any one who would destroy God's temple, for God's temple is sacred—and that is what you are. . . . God's Reign does not show itself in talk but in power.—*I Corinthians* 3:16, 17; 4:20.

God is merciful and just; but he has requirements. There are too many people who think that mercy and justice mean "mushiness." The working of God's laws is inevitable—they are the laws of nature itself. If you make your body powerless and inefficient, it cannot be used as God wishes to use it, and thus you automatically cut yourself off from the greatest joy in life; and God is more sorrowful about it than you are.

Lord in Heaven, make me more willing to do thy will. I dedicate my body to thee. Shine through me, O Lord, so that others may see the beauty and strength of my character and glorify my Father in Heaven. Amen.

"SEARCH-MYSELF" QUESTIONS

Is my body, at the present moment, up to its full physical efficiency?

If not, am I doing all I can possibly do to remedy the defects?

Do I find that my Christianity helps to "jack me up" in the matter of taking exercise?

Do I find that regular exercise and a healthful life make it easier for me to be a Christian?

Or haven't I been accustomed to connect health and Christianity in my thinking?

Am I in the habit of praying for physical vigor as a means of serving Christ?

EXPRESSIONAL EXERCISES

Let two or three members of the group (smokers, if there are any) collect some statistics and physicians' opinions on the cigarette habit.

Let the group visit some hospital and conduct a service of devotion and cheer for the sick.

Let the group visit a settlement house in the poor part of the city and write reports on their impressions.

Chapter V: SEX PROBLEMS AND MY CHARACTER

FIRST DAY.

The Beauty of Sex.

> In any great house there are indeed vessels not only of gold and silver but also of wood and clay, some for noble, some for menial service. If one will only keep clear of the latter, he will be put to noble use, he will be consecrated and useful to the Owner of the House, he will be set apart for good work of all kinds. So shun the lusts of youth and aim at integrity, faith, love and peace, in the company of those who invoke the Lord out of a pure heart.—*II Timothy* 2:20-22.
>
> Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.—*Philippians* 4:8 (King James Version).

It is a very strange fact, but none the less a true one, that many fellows get most of their notions about sex from the very people who are least able to teach them. The very word is hardly spoken in polite society, and so our ideas about it are apt to be veiled in mystery, and, if expressed at all, are expressed in sly and underhanded ways. This attitude has grown up largely because we have, for the most part, limited our definition of the word to a very small and narrow phase of its full meaning.

But as a matter of fact, none of our activities in life

more clearly indicates wholesome and worth while thoughts than those which are the expressions of our normal sex impulses. Every time we get up and give our seat to a woman in a crowded street car, it is the result of a beautiful sex motive; every time we kiss our mother good-night or save up for that birthday present we want to give her; every time we help an old woman at a slippery street crossing; or carry a bundle for our sister; or tip our hat to our next-door neighbor, it is an act which flows instinctively from our sex consciousness. And one of the finest of all those things that make life splendid is just being a part, in a pure and unselfish way, of a happy and healthy family.

Let us get this straight in our minds, then, before we go any further; let us look at sex from the right angle, as something that is closely allied to many forms of love, courtesy, chivalry, and beauty. Then we will see how necessary it is to cherish and develop the finer side of our sex instincts in order to live a life of fullest joy and usefulness.

O God, teach me the beauty of abundant living; help me this day to live on a plane of high thoughts and chivalrous service, for Jesus' sake.

SECOND DAY.

Character and Sex.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.—*Psalm* 24:3-4.

Blessed are the pure in heart!
they will see God.—*Matthew* 5:8.
Well then, submit yourselves to God;
resist the devil,
and he will fly from you:
draw near to God,
and he will draw near to you.
Cleanse your hands, you sinners,
and purify your hearts, you double-minded.
—*James* 4:7-8.

We saw yesterday that there is a close connection between our sex impulses and a good deal of our social idealism. If, then, we attempt to express these impulses in the purest way we know, we will no doubt be doing something very real toward the strengthening of our character.

If a fellow tries by all means possible (mentally, physically, spiritually, socially) to fit himself for a happy family life and pure, strong fatherhood, what will be the effect on his daily living now? What effect will a single act of chivalry have on our general attitude toward women? Will an athlete play any harder and cleaner if he knows that his girl is looking on? Will a fellow be likely to drag into common street talk the sacred facts of his own potential fatherhood if he remembers that some girl is relying on his purity?

The answer to these questions will give the reason that led Tennyson to say, in the famous passage in his *Guinevere,* that there is nothing better for a young man than the purity of thought which comes through his association with some fine girl:

"Not only to keep down the base in man,
But teach high thought, and amiable words

And courtliness, and the desire of fame,
And love of truth, and all that makes a man."

Thrill me with the desire, O Father, to make of my character just the finest possible that I can make of it. May the Spirit of thy Fatherhood to me teach me the sacredness of earthly fatherhood.

THIRD DAY.

Knowledge of Sex.

Wherewithal shall a young man cleanse his way? by taking heed *thereto* according to thy word.—*Psalms* 119:9.

I can vouch for their zeal for God; only, it is not zeal with knowledge.—*Romans* 10:2.

Be strong in the Lord and in the strength of his might; put on God's armour so as to be able to stand against the stratagems of the devil. For we have to struggle, not with blood and flesh but with the angelic Rulers, the angelic Authorities, the potentates of the dark present, the spirit-forces of evil in the heavenly sphere. So take God's armour, that you may be able to make a stand upon the evil day and hold your ground by overcoming all the foe. Hold your ground, *tighten the belt of truth about* your *loins, wear integrity as your coat of mail,* and have your *feet* shod *with the stability of the gospel of peace;* above all, take faith as your shield, to enable you to quench all the fire-tipped darts flung by the evil one, put on *salvation as your helmet,* and take *the Spirit as* your *sword* (that is, *the word of God*), praying at all times in the Spirit with all manner of prayer and entreaty.—*Ephesians* 6:10-18.

Knowledge of the battle ground is the chief point in both the defense and the offense of the modern warrior. It is important, then, that we gain our knowledge of sex in the most trustworthy way possible. First of all, might it not be wise to talk it over with our parents? Whether they have opened the subject or not, we might ask them frankly to discuss it with us; perhaps they are just waiting for us to ask. Then we should read one or two good books; one will generally be sufficient, if it is really a good one. Either one of these will prove helpful:

"Keeping in Condition," by Moore.
"From Youth into Manhood," by W. S. Hall.

Get the advice of your Y. M. C. A. Secretary, doctor or minister before reading any other.*

And, finally, we should remember that nothing destroys the value of knowledge like bad use of it. Knowledge is power, but it can be power for evil as well as for good. We must keep in constant touch with our spiritual and moral Dynamo, for thus only can we be sure that the knowledge we have will be reserved for the purest thinking and acting.

In all my study about thy wonderful work in my body and about the laws that govern it, keep me reverent; may I be led to worship thee more earnestly because I understand better what a marvelous body thou hast given me.

* If you have already had some competent instruction or had read these books, and are over sixteen, "The Dynamic of Manhood," by L. H. Gulick, should also be read.

FOURTH DAY.

Self-exercise.

> When an unclean spirit leaves a man, it roams through dry places in search of refreshment and finds none. Then it says, "I will go back to the house I left," and when it comes it finds the house vacant, clean, and all in order. Then it goes off to fetch seven other spirits worse than itself; they go in and dwell there, and the last state of that man is worse than the first.—*Matthew* 12: 43-45.
>
> Act on the Word, instead of merely listening to it and deluding yourselves. For whoever listens and does nothing, is like a man who glances at his natural face in a mirror; he glances at himself, goes off, and at once forgets what he was like.
>
> —*James* 1: 22-24.

We hear a great deal about self-control in sex matters, and it is most necessary. But here's a hint to remember: the secret of self-control over bad things is self-exercise in good things. Many fellows are worrying entirely too much about how to get rid of that troublesome little "spirit" of an unclean thought or an act of bodily abuse; and many are also too much interested in trying to ward off those "seven other spirits" that are lurking in "dry places" waiting to pounce upon our "vacant, clean" hearts. If our hearts were not empty, there would be no room for these subtle spirits. Our business is to fill our lives so crammed full of good, ennobling, positive prayers and thoughts and plans and actions, that these devilish temptations will soon go and seek places that are easier of access. Think more of "do" and less of "don't" and the "don'ts" will take care of themselves.

Name some of the practical activities that every fellow ought to be constantly busied with if he is to keep his mind and body pure.

It is surprising how much prayer will help us here. But in our prayer, too, we must remember to look out and not in, to be active rather than moping. While repentance is necessary if we have done wrong, still God is more pleased when repentance is expressed in actually setting things straight than when it is nothing more than crying over spilled milk. A temptation, said James (1:2-4) is a challenge to the best fighting spirit that is in us. Greet it in that light, and we'll win out.

Help me to keep my mind so full of thoughts for others, O Christ, that I will not have time to think too much of myself. Help each one of my friends (name them individually) in just the way that he needs help.

FIFTH DAY.

SELF-CONTROL.

Do you not know that in a race, though all run, only one man gains the prize? Run so as to win the prize. Every athlete practices self-restraint all round; but while they do it to win a fading wreath, we do it for an unfading. Well, I run without swerving; I do not plant my blows upon the empty air—no, I maul and master my body, in case, after preaching to other people, I am disqualified myself.—*I Corinthians* 9:24-27.

Keep cool, keep awake. Your enemy the devil prowls like a roaring lion, looking out for some-

one to devour. Resist him; keep your foothold in the faith.—*I Peter* 5:8-9.

If thou hast thought evil, *lay* thine hand upon thy mouth.—*Proverbs* 30:32.

It is what comes from a man, that is what defiles him. From within, from the heart of man, the designs of evil come.—*Mark* 7:20-21.

You have heard how it used to be said, *Do not commit adultery.* But I tell you, any one who even looks with lust at a woman has committed adultery with her already in his heart.—*Matthew* 5:27-28.

For as he thinketh in his heart, so *is* he.—*Proverbs* 23:7.

We have seen that self-expression is the secret of self-control. Our chief problem, then, is to find means of activity: physical activity, mental activity, spiritual activity, or, best of all, some acts of service which will involve all three,—body, mind and spirit. By helping another person we best help ourselves.

But this does not mean that we do not have to be on our guard lest unworthy thoughts, words and actions creep in unaware.

Self-control is largely a matter of catching one's self *in time.* The fellow who leaves doubtful companions *before* they begin to swap filthy jokes instead of staying with them on the chance that they might not do so, will find it much easier to manage his own thoughts and language.

Furthermore, the boy who doesn't control his imagination will not be able to control his acts. It is very easy to play with our thoughts, confident that we can switch them off before they lead us too far. But there is a tremendous danger in this. If we start our act of self-

control back far enough, not only before the act or before the word but before the thought, our problem will be greatly simplified.

Read to-day's Bible quotations with especial care; they were written by people who perfectly understood a young man's temptations.

O my Father, keep me constantly active in pure and wholesome pursuits, so that I will not have any evil desires whatsoever. But give me such a grip on Jesus Christ and all that he stands for that if I should meet temptation, I may be able to win out over it; for Jesus' sake and for the sake of my friends. Amen.

SIXTH DAY.

The Wages of Sin and of Righteousness.

Make no mistake—God is not to be mocked—a man will reap just what he sows; he who sows for his flesh will reap destruction from the flesh, and he who sows for the Spirit will reap life eternal from the Spirit. Never let us grow tired of doing what is right, for if we do not faint we shall reap our harvest at the opportune season.—*Galatians* 6:7-9.

The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth,

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation.*—*Exodus* 34:6-7.

Why aren't there more good husbands and good fathers in your town to-day? Why is it that there are destroyed homes, and unhappy wives, and boys growing up to weakness or worthlessness uninspired by their fathers to better living? At least one of the answers that we can give is that not enough boys of the last generation had the proper attitude toward sex. Through ignorance or through evil motives, many of them sinned, whether in thought or in deed, and the present-day world is the sufferer for it.

Did you ever stop to think of the *cruelty* of sin, not to yourself but to others? If you persist in abusing your sex functions now, the result will crop out in your whole future family life and will perhaps seriously harm, or even wreck, the lives of your wife and your children "unto the third and to the fourth generation," and have its influence on the whole community in which you and they live. This is simply the natural operation of God's inevitable laws: "a man will reap just what he sows," whether in himself or in others.

The other side of this picture is the inspiration we get from thinking of our opportunities for willing a heritage of decent and useful living to untold numbers of our descendants, by the fact that we are leading pure lives to-day. Who of us is not glad that *our* fathers and mothers lived clean, as boys and girls, for *our* sakes?

This picture of our future influence need not be spoiled even if we have fallen short in the past, or are failing in the present. If this is the case, it is not too late to turn around and begin now to line ourselves up with those who are building a beautiful world for others. The harm we have done up to now can be nullified by a de-

termined change and a clean future. This is the only way to attain the happy freedom of righteousness.

God forgive me for all my sins; help me to realize my responsibility to others. For their sakes, I must keep both my body and mind clean of all disease and all filthiness, and must fill them with purposes of health and love. Make me more earnest in this desire. Amen.

SEVENTH DAY.

The Conclusions of a Christian.

No temptation has waylaid you that is beyond man's power; trust God, he will never let you be tempted beyond what you can stand, but when temptation comes, he will provide the way out of it, so that you can bear up under it.—*I Corinthians* 10:13.

No one can serve two masters:
either he will hate one and love the other,
or else he will stand by the one and despise the other—
you cannot serve both God and Mammon.
—*Matthew* 6:24.

For One is your leader, even the Christ.—*Matthew* 23:10.

You are not your own, you were bought for a price;
then glorify God with your body.
—*I Corinthians* 6:20.

Well then, my brothers, I appeal to you by all the mercy of God to dedicate your bodies as a living sacrifice, consecrated and acceptable to

God; that is your cult, a spiritual rite.—*Romans* 12:1.

Each of us must consult his neighbour's interests, not his own.—*I Corinthians* 10:24.

The Bible has a great many passages about sexual temptations and sexual relationships, some of which were written especially for young men. Besides the daily readings already quoted take a little time off before long and read the following, from some of the apostles: Romans 6:12-14; 7:15-25; I Corinthians 6:13-20; Philippians 1:20; I Thessalonians 4:3-8; I Timothy 4:12; 5:2; Titus 1:15; James 1:12-18; I Peter 4:12-13; I John 5:18. Make a list, also, of Christ's sayings on the matter.

Note the different aspects of the subject dealt with in varying ways by the different authors of the Bible. All point, however, to these three general principles, which may be said to sum up the Christian teaching about sex:

1. The thought is just as important as the deed; keep our thoughts pure.

2. Our spiritual nature should always have control over our bodily nature.

3. Whatever we do, let us do it entirely unselfishly, and trust Christ to give us power to live up to our best.

Which of these three is most important? Which occurs most often in the Bible? What does it mean to dedicate your body to God? What has efficiency to do with Christianity? Do you think it is fair to say that thought-sin is just as wrong as act-sin? Why? Which does a smutty story harm more, the fellow who tells it or the fellow who listens? Is it ever justifiable to listen to a smutty story? Is it scientifically correct to say that sin is visited "unto the third and to the fourth genera-

tion?" Is it scientifically correct to say that Christianity is the solution to the sex problem? Sum up in your own words the good and pure aspects of our sex impulses.

I give my life to thee for thy use to-day, O Christ. Purify it so that thou canst use it most effectively in thy service for my friends.

"SEARCH-MYSELF" QUESTIONS

How many of my thoughts about sex are such that I would be proud to share them with my father?

Have I confessed to God whatever sins I may have recently committed? Have I enough of positive service-activity to keep my mind fully occupied with pure thinking?

Have I told any stories recently that I could not repeat around my own dinner table? Have I listened to any?

Am I leading the kind of life that I want my younger brother to copy?

Am I leading the kind of life that I'll want to tell my wife all about when I marry?

If God had no one but me to depend on to show a certain fellow what sexual purity means, how much of Christian idealism would that fellow catch from my life?

If both my educational and my physical problems can be solved by Christianity, is this sufficient reason for me to give up my life in 100 per cent loyalty to Christ?

EXPRESSIONAL EXERCISES

Write down in your diary your own rules for treatment of women and girls.

How do athletics and exercise ennoble sex life? How does service do so? Prayer? Reading? Test out these methods in your own life.

Contrast the effect on the character of one who sees beauty in sex as against one who sees the sordid things.

On what principles should a man choose a wife?

Does the four-fold Christian standard of character hold for girls as well as for boys?

Section III: SPIRITUAL PROBLEMS

Chapter VI: LIFE WITHOUT CHRIST

We meet the question over and over again: if I can lead a decent life without Christ, why shall I accept him? Is it not enough to be good? This chapter is a summary of the problems and ordinary needs of a fellow who is trying to be decent without any reference to Christ. We want to see whether it will work or not.

FIRST DAY.

Needs in My School.

There are certain moral needs in our school which affect not only individuals and groups but the school as a whole. To meet these needs it is obvious that the school as a whole—and not merely individuals and groups—must unite on a program. We have already discussed some of these needs: the need for a supreme motive of education; the need for a standard of education based on unselfishness; the need for a universal standard for character development, etc. What programs have you heard presented which will completely meet these and the other moral needs of the school as a whole?

Many people have definitely thrown away the program of Christ; but others have stuck with him, just because they did not see where else to turn:

> After that, many of his disciples drew back and would not associate with him any longer. So Jesus said to the twelve, "You do not want to go, too?" Simon Peter answered him, "Lord, who are we to go to?"—*John* 6: 66-68.

If we disregard Christ, to whom or what is our high school to go to have its needs met?

O God, may I be able to point the way to some others in my school who are floundering for a program of life. May I be a real man and thereby lead others to be real men.

SECOND DAY.

Needs in My Group.

> They help every one his neighbor; and *every one* saith to his brother, Be of good courage. So the carpenter encourageth the goldsmith, *and* he that smootheth with the hammer him that smiteth the anvil, saying of the soldering, It is good; and he fasteneth it with nails, that it should not be moved.—*Isaiah* 41:6-7 (American Standard Version).

In addition to the needs of the school as a whole there are the needs of the separate groups in it,—class groups, club groups, racial groups, intellectual groups, athletic groups, etc. Each of these groups must have a principle which is holding it together or it will die. What principle, for instance, is it that holds the football team together? After they leave our school, will they still stay together? Why not? What is the strongest and finest principle you can think of to hold a group together?

Is it essential to a group that every member of it sacrifice some of his pleasures for the good of the group?

What are some of the distinctly group needs of some of the groups that you are in? Are they being met?

Why or why not? What are their group responsibilities? Are they being met?

O Christ, may I be of service to others. Make me sincere in all my dealings. Help every fellow in my groups to try unselfishly to make them count for something. Help me to give a purpose for existence to all my groups. Amen.

THIRD DAY.

My Own Temptations: I. Control of Thought.

Turning from our school and group needs, let us examine our personal needs and temptations. We shall take up methods of meeting them later; for the present we are merely analyzing the needs of life as it is.

Are fellows naturally good or bad? Do fellows live good lives without any help from outside themselves? For a fellow who has a desire to lead a good life all in his own strength, what motive is there to think pure thoughts? What help does he get in his effort to fill his mind full of good thoughts? If he is sincere in finding pure thoughts to fill his mind with, he will naturally search (will he not?) not only for pure thoughts but for the purest thoughts.

The question here is not so much, "*Can* the average fellow think clean thoughts by just wanting to?" as "Does he?" Examine yourself carefully: do you ever go through a week with nothing but righteous thoughts? Do you ever have a day without a temptation? Are you

a fair type of high school students in general in this respect?

> Mark this, there are hard times coming in the last days. For men will be selfish, . . . treacherous, reckless and conceited, preferring pleasure to God—for though they keep up a form of religion, they will have nothing to do with it as a force. Avoid all such. . . . For these guides of theirs are hostile to the Truth, just as Jannes and Jambres were hostile to Moses; they are depraved in mind and useless for all purposes of faith.—*II Timothy* 3:1-8.

O Jehovah, give me the will to fight off these evil thoughts. May something clean and pure take their place. Make my thoughts lead to something which will benefit mankind. For Christ's sake. Amen.

FOURTH DAY.

My Own Temptations: 2. Control of Talk.

> Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.—*Exodus* 20:7.
>
> You brood of vipers, how can you speak good when you are evil?
>
> For the mouth utters what the heart is full of.
>
> The good man brings good out of his good store, and the evil man brings evil out of his store of evil.
>
> I tell you, men will have to account on the day of judgment for every light word they utter;
>
> for by your words you will be acquitted,
>
> and by your words you will be condemned.
>
> —*Matthew* 12:34-37.

Why is it that the average high school fellow seems to have such a hard time in controlling his own tongue? Do you imagine that this problem is confined to young people? Name some of the evils toward which a loose tongue seems to push a fellow.

Is it wrong for a fellow who doesn't believe in God to swear? Is it wrong for a fellow who only half-heartedly believes?

Is lying a serious problem in your school? Is smutty story-telling? Do talks and lectures on morals help you overcome these evils? Do they help the average fellow? Just how? Are any other means attempted in your school?

O Lord, help me not to forget that I am a Christian when I talk and when I do not. May I be able to control my speech and thereby help other fellows.

FIFTH DAY.

MY OWN TEMPTATIONS: 3. CONTROL OF ACTIONS.

Jesus stooped down, and began to write with his finger on the ground; but as they persisted with their question, he raised himself and said to them, "Let the innocent among you throw the first stone at her"; then he stooped down again and wrote on the ground. And on hearing what he said, they went away one by one, beginning with the older men, till Jesus was left alone with the woman standing before him. Looking up, Jesus said to her, "Woman, where are they? Has

> no one condemned you?" She said, "No one, sir." Jesus said, "Neither do I: be off, and never sin again."—*John* 8:6-11.

Does strong will-power and a strong desire to do good make it certain that the one who possesses these qualities will do good? Do you know any one who never did wrong? Is advice enough to make a wrong-doer do good? Is education enough? Is law enough? Is compulsory goodness real goodness?

Name some of the chief sins of action which are common among individuals in your school, apart from sins of thought and of word. Does the listing of these sins tend to dishearten you?

O Christ, may I not rest content in trying to be good myself. When I see others hopeless and helpless without thee, may I be stirred to further efforts to make thee known as a helper and Saviour. Amen.

SIXTH DAY.

Selfishness.

Selfishness is said to be the greatest sin of all because it includes all others. Is there much selfishness in your school? What are some of its results?

Is it possible for a fellow to be wholly unselfish? For the boy we are thinking of in this chapter—the one who wants to be good without bothering to get help from Christ,—is it possible for him to be unselfish without forgetting himself and his own interests? Since it is not, then is he not forced to admit that he must have *some*

outside motive or ideal? Can a fellow with an ideal that is lower than the highest be wholly unselfish? Can a fellow who allows pleasure, money, or personal ambition to occupy a large share of his thoughts (even though he does not put them first) be wholly unselfish? Can a fellow who plans a life of service only to the group or nation in which he lives be wholly unselfish?

Name all religions and systems of ethics which serve both as motives and as standards for complete unselfishness in life.

Note carefully both the standard and the motive of one of the most influential men in history:

> Each of us must consult his neighbour's interests, not his own.—*I Corinthians* 10:24.
>
> I am suffering now on your behalf, but I rejoice in that; I would make up the full sum of all that Christ has to suffer in my person on behalf of the church, his Body; for I am a minister of the church by the divine commission which has been granted me in your interests, to make a full presentation of God's message. . . . It is His will that they should understand the glorious wealth which this secret holds for the Gentiles, in the fact of Christ's presence among you as your hope of glory. This is the Christ we proclaim; we train everyone and teach everyone the full scope of this knowledge, in order to set everyone before God mature in Christ; I labour for that end, striving for it with the divine energy which is a power within me.—*Colossians* 1:24-29.
>
> And I do it all for the sake of the gospel.—*I Corinthians* 9:23.
>
> I am controlled by the love of Christ.—*II Corinthians* 5:14.

Without Christ, what is life worth living for? Does it meet the highest test?

O God, take every particle of selfishness away from me. May the world be made a little better and happier because I am living. Bless my family, my school, all my groups and clubs, my church, my nation, and the whole world. For Jesus' sake.

SEVENTH DAY.

The Challenge of It All.

This is a depressing chapter and we want to get it over with as soon as possible. We have analyzed the main evils and temptations, both social and individual, in our school, but have found no cure. The most we can say is that perhaps some exceptional fellows can lead decent lives without Christ, though even this is doubtful. What message have we for the average fellow if we can say no more than this? What message have we even for the exceptional fellow,—i. e., the fellow who wants to help the average fellow to be better? Is it not a hopeless proposition, as we stand at present?

Is there any cure outside of Christ? We are constantly faced with the challenge of this question, like the young man in the story:

> As he went out on the road a man ran up and knelt down before him. "Good teacher," he asked, "what must I do to inherit life eternal?" Jesus said to him, "Why call me 'good'? No one is good, no one but God. You know the commands: *do not kill, do not commit adultery, do not steal, do not bear false witness,* do not defraud, *honour your father and mother.*" "Teacher," he said, "I have observed all these commands from my youth." Jesus looked at him and loved him.

"There is one thing you want," he said; "go and sell all you have; give the money to the poor and you will have treasure in heaven; then come, take up the cross, and follow me." But his face fell at that, and he went sadly away, for he had great possessions.—*Mark* 10: 17-22.

The challenge that that young man of long ago turned down, is still open.

The schools to-day are full of "nice fellows" like the young ruler, who are nothing more than "nice." The world needs something besides that. Our problem is to discover what is the finest and highest power that will *create* manhood, and then to decide whether we will accept it or not.

O God, give me courage to grasp the only cure to the world's needs when I see it, and help me not to lose heart in my search for it. Guide me in all paths. Let me not surrender to temptations, especially the temptation of an easy-going, selfish life. Give me the ability to spread thy works in my school and group. For Jesus' sake. Amen.

"SEARCH-MYSELF" QUESTIONS

How much am I thinking about needs in my school?

How am I helping the other fellows in my various groups to fight their fights and solve their problems?

How can I serve others if I cannot control my talk, my thoughts, or possibly my actions?

What have I done for some one else to-day?

Is my own will-power strong enough to conquer all temptations?

Do I find that when I neglect prayer and Bible-reading and churchgoing, I can lead just as good a life as when I do these things sincerely?

Am I an example of a real man in my school?

EXPRESSIONAL EXERCISES

Let every fellow take a specific "little brother," five or six years younger than he,—some boy whose family life is not so wholesome as his own,—and help him, by friendship and example, to live the highest possible kind of life.

If a fellow tells you his religion is just "being good," how would you answer him?

What is the best way to judge whether a thing is right or wrong?

What is conscience? Is it something that just tells you what is right, or something which impels you to go out and do the right?

Chapter VII: HOW CHRIST HELPS

FIRST DAY.

SHOWS ME MY OWN NEEDS.

Last week we discussed the needs and temptations of our groups and of ourselves. But the strange thing about these needs is that most fellows don't realize that they have them. An ordinary man is quite contented with his life even though he is living nowhere near his best. How does Christ help us get in touch with our own needs in school, in play, in church, in work and in the other activities of our lives?

> I render thanks to Christ Jesus our Lord, who has made me able for this; he considered me trustworthy and appointed me to the ministry, though I had formerly been a blasphemer and a persecutor and a wanton aggressor. I obtained mercy because in my unbelief I had acted out of ignorance; and the grace of our Lord flooded my life along with the faith and love that Christ Jesus inspires.—*I Timothy* 1:12-14.

Read also the preceding verses of this letter, in which Paul sums up some of the needs of men. Paul's words just stand to show that we need Christ to help us find out where we have been wrong, and to forgive us for our faults. Christ gives us the desire for better things by showing us where we are weak. In order to get his help we have got to give some time during the day to talk with him and ask for help.

O Christ, help me through this day and be with me in everything I do, so that I will know what is right and what is wrong. Help me to try to correct my weaknesses. Amen.

SECOND DAY.

Sets the Highest Possible Standard.

Now when Jesus came to the district of Cæsarea Philippi he asked his disciples, "Who do people say the Son of man is?" They told him, "Some say John the Baptist, others Elijah, others Jeremiah or one of the prophets." He said to them, "And who do you say I am?" So Simon Peter replied, "You are the Christ, the Son of the living God."—*Matthew* 16: 13-16.

In living our lives we have to have some one to look up to as the kind of man we would like to be. We all have heroes. With some fellows it is a football star; with some a war hero; with some a fine young minister; with some it is their father. But no matter how good our hero is, there is only one who is perfect and who will remain as our hero throughout the whole of life. We should look to Christ and say to ourselves that we are going to live as much like Christ as we can. If every one said that, what a fine place we would have to live in!

In what ways does Christ set the highest possible standard of manhood? Are his standards as he lived them for his own day the same standards that we need to-day?

O Christ, help me to live as much as possible like you, for you are the finest possible example. Amen.

THIRD DAY.

Gets Me in Touch with God.

Indeed the Father passes judgment on no one; he has committed the judgment which determines life or death entirely to the Son, that all men may honour the Son as they honour the Father. (He who does not honour the Son does not honour the Father who sent him.)—*John* 5:22-23.

Jesus said to him, "I am the real and living way: no one comes to the Father except by means of me. If you knew me, you would know my Father too. You know him now and you have seen him." "Lord," said Philip, "let us see the Father; that is all we want." Jesus said to him, "Philip, have I been with you all this time, and and yet you do not understand me? He who has seen me has seen the Father.—*John* 14:6-9.

There are many people who have pointed out to us what our trouble is. And there are some who have set us exceedingly high standards, though as we have seen, Christ is the only perfect example. But how many great leaders in history have you ever heard of who have said that they can show us God?

Is it necessary to get in touch with God to live a good life? Why do so many people forget God until a crisis comes in their lives and then make terrible efforts to find him quickly? Think of the men during the war, fighting on the battlefields: most every one of them was sincerely religious, though it may have been covered with

a rough exterior. Why? In what ways does Christ help you get in touch with God?

O Christ, keep me in touch with God, because without God I can't get along. Amen.

FOURTH DAY.

Can Christ be with Us in Everything We Do?

> If you keep my commands you will remain within my love, just as I have kept my Father's commands and remain within his love. . . .
>
> You are my friends—if you do what I command you; I call you servants no longer, because a servant does not know what his master is doing: I call you friends, because I have imparted to you all that I have learned from my Father.—*John* 15:10, 14, 15.
>
> And I will be with you all the time, to the very end of the world.—*Matthew* 28:20.

Christ said he would be with us always and be our friend and guide. How is this possible? What is the Holy Spirit?

In our everyday life we do things that we are ashamed of or else we would not be human. But if we could give God a chance to pervade all our actions, we would not have the troubles that we do, because if God guided us in our actions we know we would be guided aright. Can we get along without this guidance from God? Would our everyday life be the same if we didn't have it? What are the conditions of our getting it? (See *John* 15:10 above.)

How should we set about getting God's guidance in our daily life? We will discuss some methods for this in the next three days.

O Christ, guide me in all my actions to-day, so that I may lead a life that is worthy of you and of some help to you, and may benefit by your guidance. Amen.

FIFTH DAY.

Power from Prayer.

And the Lord spake unto Moses face to face, as a man speaketh unto his friend.—*Exodus* 33:11.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.—*Daniel* 6:10.

Then in the early morning, long before daylight, he got up and went away out to a lonely spot. He was praying there when Simon and his companions hunted him out and discovered him. —*Mark* 1:35-37.

Pray without ceasing.—*I Thessalonians* 5:17 (King James Version).

Prayer is our deepest desire told to our best Friend. One of the most natural results of friendship is to talk things over with one another. God stands ready at all times to give us power to lead clean, happy and useful lives; and one way to get into touch with God is through prayer.

One of the best illustrations of what prayer does is the story of the Center College football team. This little

college has beaten the best teams in the country by the exercise of nothing more than their wonderful spirit. Why? Because, before every game they play, the whole team kneels in prayer, not for victory but for clean playing, good sportsmanship and the spirit of determination. With this prayer on their lips they go out to play the cleanest game they know how. It is *spirit* that conquers, not *brawn.*

Why do we need prayer in our daily life? What forms of prayer are there? In what form of prayer do you get the most power? What is the best time of day to pray? What does it mean to "pray without ceasing?"

O Christ, be with me while I pray. May all my prayers be unselfish and heroic, and something that I really intend to live up to. Amen.

SIXTH DAY.

Power from Bible Reading.

> You search the scriptures, imagining you possess eternal life in their pages—and they do testify to me—but you refuse to come to me for life.
>
> —*John* 5:39-40.

Jesus showed that a man is not saved just by the act of reading the Bible. But the Bible is to be read because it tells about him, and he shows us what real life is. We cannot get power from God without *knowing* God; we learn of God through the life of Jesus. Therefore, it is one of the most necessary acts for us who wish to get power for daily living to read the Bible every day. It puts our lives into contact with God's.

There are some people who seem ashamed to read their Bibles; but it is nothing to be ashamed of, and at the bottom of his heart any fellow will admit that it is a good thing to do. There were once two fellows: one believed in reading the Bible and the other did not. They lived together in the same house and the fellow that read the Bible kept on reading it every night before he went to bed while the other fellow made fun of him. But when the second fellow saw that the first one really enjoyed it and that it helped him in his life, he too started in. Before many months were up both were reading together and gaining a friendship that could not be broken.

Why is it that most of the great men of our country have been Bible readers? What is the best time of day to read the Bible?

O Father, keep me firm in my desire to read the Bible every day because I need to get a lot of help to lead the life I want to.

SEVENTH DAY.

Power from Service.

He went about doing good . . . for God was with him.—*Acts* 10:38.

He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.—*Matthew* 10:39 (King James Version).

If we start out to try to get into touch with God by serving men, we may not get far; but if we forget our own desires in service of others, we will soon find that all

the love and sympathy and power of God himself will be surging through us.

Service is one of the greatest satisfactions in life. It makes life worth living. Look at any of our great men who gave service to their country. Take, for example, the men who went to Europe in the war. They didn't stop because the trenches were unpleasant or because they had other things to do. No, they went right ahead and fought and many of them died to save us. They lost themselves; but they found the highest in life, the consciousness of saving others.

Do you think a man who died in the service in France wasted his life? Do you think a man who loses his life in the service of God in the slums of some city in America wastes his life? Why is it that God only enters into a life that is serving? Can the spirit of God ever live in a useless man?

O Christ, help me to do things for other people, because I know, O Christ, that this is the only way to be happy. Bless all the people in the world that need your help; and bless that friend of mine whom I am trying to help.

"SEARCH-MYSELF" QUESTIONS

Do I know Christ as a real force in my life?
Does he help me overcome my temptations?
Am I trying to forget myself in the service of others?
Is Christ my highest example and hero?
Do I keep my "morning watch" regularly?
Do I get real power from my prayers, or do I just go through them as a matter of duty?

EXPRESSIONAL EXERCISES

Each fellow, in this and all succeeding meetings, should be prepared to lead the group in prayer, Bible reading or other devotional exercise.

Write down in your diary the definite ways in which Christ helps you to lead a larger life.

Chapter VIII: DECISION FOR CHRIST

During the study of this chapter it is expected that each fellow, in the quiet of his own room, will put the question squarely up to himself: "Shall I follow Christ or not?"

FIRST DAY.

The Necessity of Decision.

For where your treasure lies,
  your heart will lie there too.
The eye is the lamp of the body:
so, if your Eye is generous,
 the whole of your body will be illumined,
but if your Eye is selfish,
 the whole of your body will be darkened.
And if your very light turns dark,
  then—what a darkness it is!
No one can serve two masters:
  either he will hate one and love the other,
    or else he will stand by the one and despise
      the other—
  you cannot serve both God and Mammon.
—*Matthew* 6:21-24.

Our whole life is made up of choices. A man cannot live without choosing over and over again between the higher and the lower. At some period of life every man must answer for himself the question whether or not he is to be a Christian. He must decide this himself. It is a question that God puts to the inner man, and the inner

man alone can answer it. The question is not, shall I make a decision, but what kind of decision shall I make?

Two more questions come up in our consideration of this problem. First, shall my decision for Christ be an open one, or can I live the life of a Christian without letting any one know of my stand? Second, if I don't make a definite decision for Christ now, but just go on intending to make one some day, can I be a help to Christ in the meantime? The answer to this second question is that if you continue to live without tying up to anything definite, you will have no motive-power to help you live a worth-while life; and that will be the same as having decided against Christ. Let us realize that we *cannot* travel through life without facing *somewhere,* and if it is not toward the light, it will be toward the dark.

"Oft, as he jogs along the Winding-Way,
Occasion comes for Every Man to say,—
'This Road?—or That?' and as he chooses them,
So shall his journey end in Night or Day."
—Oxenham, *Cross-Roads.*

O Christ, impress on me the necessity for a strong and stern decision on which I may ever rely for mental strength. Help me to live a decisively Christian life to-day. ⌜*Amen.*

SECOND DAY.

The Reasonableness of It.

The Realm of heaven is like treasure hidden in a field; the man who finds it hides it and in his delight goes and sells all he possesses and buys that field.

> Again, the Realm of heaven is like a trader in search of fine pearls; when he finds a single pearl of high price, he is off to sell all he possesses and buy it.—*Matthew* 13:44-46.
>
> We love, because He loved us first.—*I John* 4:19.
>
> So God created man in his *own* image, in the image of God created he him.—*Genesis* 1:27.

We are God's men, "the sheep of his pasture." He loved us before we ever heard of him; therefore why shouldn't we make a decision for him? It is just the natural and reasonable thing to do. The Christian life is the kind of life God created us for, and he sent Christ to help us live it.

Then, too, if we don't decide for God, we are but drifters in life; and drifters don't drift upstream. We don't want to be drifters, and there are few people who want to decide definitely against Christ; so the natural thing to do is to decide for him. The world has no interest in undecided people.

We gain a certain stability from the consciousness of a decision which, in temptation, will act as a balance in the right direction. Does decision for God ever give us new temptations? Is it ever unnatural or unreasonable? Does God ever ask a man to be unreasonable in anything?

O Christ, we thank thee for the privilege of decision and for the reasonableness of it. Help us to decide for thee carefully, thoughtfully and prayerfully. Help us in the decisions that we will have to make to-day. Amen.

THIRD DAY.

The Joy of It.

> For in me (that is, in my flesh) no good dwells, I know; the wish is there, but not the power of doing what is right. I cannot be good as I want to be, and I do wrong against my wishes. Well, if I act against my wishes, it is not I who do the deed but sin that dwells within me. So this is my experience of the Law: I want to do what is right, but wrong is all I can manage; I cordially agree with God's law, so far as my inner self is concerned, but then I find quite another law in my members which conflicts with the law of my mind and makes me a prisoner to sin's law that resides in my members. (Thus, left to myself, I serve the law of God with my mind, but with my flesh I serve the law of sin.) Miserable wretch that I am! Who will rescue me from this body of death? God will! Thanks be to him through Jesus Christ our Lord!—*Romans* 7: 18-25.

Here we have the story of the moral results of Paul's decision to live a Christian life. Have you not felt the same captivity to things that are unworthy of you, of which Paul speaks in these verses? In the last verse you note Paul's joyful triumph and thankfulness for his deliverance. So to every person who really accepts Christ there comes a consciousness of the joy of it all! At first it is the joy of freedom, and then the greater joy of service.

The Christian life is not one of gloomy "don'ts." Neither should the decision to lead that life be a time of strain or depression. It should just be the natural acceptance of a pleasant invitation, and should lead us, like Paul, to a feeling of triumph and thankfulness.

Is a Christian life always happier than an ordinary life?

I thank thee for this freedom of conscience, O Lord. May the joy of my decision find expression in service. Amen.

FOURTH DAY.

The Heroism of It.

Watch, stand firm in the faith, play the man, be strong!—*I Corinthians* 16:13.

In the little verse you have just read is a real summons to heroism.

"Be strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift."
—Babcock.

Only those who are willing to pay the price need apply to Christ's demand for heroic workers. Decision is no less a joyful act because it is an act that requires courage.

It takes a brave fellow to stand up for the right when current opinion is just the opposite. Christ wants no soft-muscled Christians who will buckle under at the first rush. Let no one make a decision for Christ who does not intend to stand with Christ against all comers.

And yet, is it not just the heroism in the call of Christ that appeals to us? We would not want to join a band of weaklings; but we do want to take our place with those who are fighting the most righteous cause in the world. To a real man, joy and heroism go together.

O Christ, help me to be strong for thee. Give me the backbone to stand up for thee even against opposition and unpopularity. Help me to be hero enough to make all my decisions aright. Amen.

FIFTH DAY.

The Meaning of It.

Now as he passed along the sea of Galilee he saw Simon and Simon's brother Andrew netting fish in the sea—for they were fishermen; so Jesus said to them, "Come, follow me and I will make you fish for men." At once they dropped their nets and went after him. Then going on a little further he saw James the son of Zebedæus and his brother John; they too were in their boat, mending their nets; he called them at once, and they left their father Zebedæus in the boat with the crew and went to follow him.—*Mark* 1: 16-20.

For those who follow the flesh have their interests in the flesh,
And those who follow the Spirit have their interests in the Spirit.—*Romans* 8: 5.

If our decision is to be of any value at all, it must be one hundred per cent; we cannot go part way with God. If we are convinced that the Lord is God we must follow him to whatever limits he sets. We can hold nothing back but must "follow the Spirit" to the greatest degree by placing our interests in spiritual things. This does not mean things far off; but it means just to live the highest possible life for God in the most natural possible way. Every minute of our time, every talent of our mind, every inch of our body, every cent of our

money, must be God's. God requires everything or nothing; our decision must be complete or it is worthless.

In coming to such a decision, we must not do so lightly, but think of the full meaning of it,—where it might lead us, how it might change our whole lives. Two great questions naturally arise after such a decision: First, "What must I stop doing?" Second, "What must I begin to do?"

Why does God have such hard conditions for his followers? Is it fair for him to ask so much? Why is it that so many decisions do not last long? What are the conditions of a lasting decision?

"Just as I am, young, strong and free,
To be the best that I can be
For truth and righteousness and Thee,
Lord of my life, I come."

SIXTH DAY.

Present Values.

For several days he stayed at Damascus with the disciples. He lost no time in preaching throughout the synagogues that Jesus was the Son of God—to the amazement of all his hearers, who said, "Is this not the man who in Jerusalem harried those who invoke this Name, the man who came here for the express purpose of carrying them all in chains to the high priests?"

Saul became more and more vigorous. He put the Jewish residents in Damascus to confusion by his proof that Jesus was the Christ.—*Acts* 9: 19-22.

"What good am I going to get out of it?" seems to be a selfish question. But in the verses just read, let us trace the immediate results of Paul's conversion. "Saul became more and more vigorous," is the record of the most noticeable change in him. The story goes on to tell us that he used this new vigor, not in gaining comfort or spiritual satisfaction for himself but in serving men unselfishly; and, incidentally, he got a lot of fun out of it for himself, too. He said later:

> I set no value on my own life as compared with the joy of finishing my course and fulfilling the commission I received from the Lord Jesus.
>
> —*Acts* 20:24.

We can pick out two main things, then, as a result of Paul's decision: first, he became better and happier himself; and, second (which is more important), he became useful instead of harmful to his friends and to Christ. Do you think that we can compare modern high school fellows to Paul in these respects? Are the results of a Christian decision the same in all cases?

O Christ, help me to be strong in my decision, and grant increased strength to battle against my daily sins. Help me to live up to the value that thou dost place on my life.

SEVENTH DAY.

Eternal Values.

> What can ever part us from Christ's love? Can anguish or calamity or persecution or famine or nakedness or danger or the sword? (*Because,* as it is written,

> *For thy sake we are being killed all the day long,*
> *we are counted as sheep to be slaughtered.*)
> No, in all this we are more than conquerors through him who loved us. For I am certain neither death nor life, neither angels nor principalities, neither the present nor the future, no powers of the Height or of the Depth, nor anything else in all creation will be able to part us from God's love in Christ Jesus our Lord.
>
> —*Romans* 8:35-39.

Besides the increase in present values, we will receive if we are Christian, the great prospect of eternal happiness. This does not mean that we will have nothing but idle rest forever, but that we will be in continual company with Jesus Christ; and where Jesus is, is eternal friendship and service and joy and love, and everything that makes life worth while.

But even in speaking of eternal life, we cannot limit ourselves to selfish values. If we make and really live up to a Christian decision, it means that our Christian Spirit will go on living in the lives of persons we have influenced, directly or indirectly, as long as there is life in this world. Washington still lives in every American soul; Livingstone is still alive in every African Christian; and it is perfectly possible for us, too, to leave behind us a spirit that will never die.

My Father, I pray that my life may be lived on such a plane that my friendship for thee may be real, and, therefore, eternal. I pray very earnestly that my life on earth may be so worth while that its value may last forever. In Jesus' name, Amen.

"SEARCH-MYSELF" QUESTIONS

Am I happier as a Christian or as a non-Christian?

Why did I join the Church? Should I, if I haven't?

What is the practical value of Christianity to me?

Is Christianity changing my life? How?

If I accept Christ now, will it make a difference in my education?

What difference would it make to my family if I should decide for Christ now?

What difference would it make in my choice of a life-work if I should decide for Christ now?

Is one Christian decision enough for me, or do I find that I must go on making decisions for each new advance I make?

EXPRESSIONAL EXERCISES

It is not expected that a decision of any kind will be made in public; but if a fellow has made a decision privately, he should be given an opportunity to tell it to the group at this time if he wishes, and to explain his reasons for taking the step.

If you have made a decision this week, write it down in your diary.

Is it necessary for one who has made a Christian decision, to join the Church? Is it logical? Why?

In what ways ought decisions in High School that demand character affect your leadership among your friends? Test out some of these ways and write down the findings in your diary.

Chapter IX: PASSING IT ON

The very first thing that a person who has been really won to Christ wants to do is to help some one else to the "abundant life." In the discussion this week we shall attempt to determine the best way for a high school fellow to do this.

FIRST DAY.

Why Personal Work Is Needed.

One of the two men who heard what John said and went after Jesus was Andrew, the brother of Peter. In the morning he met his brother Simon and told him, "We have found the Messiah" (which may be translated, "Christ"). He took him to Jesus; Jesus gazed at him and said, "You are Simon, the son of John? Your name is to be Cephas" (meaning "Peter" or "rock").

Next day Jesus determined to leave for Galilee; there he met Philip and told him, "Follow me." Now Philip belonged to Bethsaida, the same town as Andrew and Peter; he met Nathanael and told him, "We have found him whom Moses wrote about in the Law, and also the prophets—it is Jesus, the son of Joseph, who comes from Nazaret." "Nazaret!" said Nathanael, "can anything good come out of Nazaret?" "Come and see," said Philip. Jesus saw Nathanael approaching and said of him, "Here is a genuine Israelite! There is no guile in him." Nathanael said to him, "How do you know me?" Jesus answered, "When you were under that fig tree, before ever Philip called you, I saw you."—*John* 1 : 40-48.

Even at the very beginning of his ministry Christ realized the necessity of the personal touch if men were to be won to complete loyalty to him. Christ was tempted to spread the influence of his wonderful personality over large groups (*Luke* 4: 5-8) but instead of this he chose to concentrate his life in developing a few to the highest possible plane. He preached to large crowds but seldom, and then only when the people demanded it. There probably were not more than a hundred and twenty Christians at his death. Trace the life-story of Peter. See also such incidents as those in *Mark* 2: 1-14 as illustrations of how Jesus left the crowd for individuals. Has history proved or disproved the wisdom of this method? Note how Christ immediately used the men he won.

Are the opportunities for service to-day such that Christ, if he were living now, would try to stimulate men to meet them with the same methods as he used in his day?

Do you think that you would be more influenced by a quiet, personal talk with your minister than by hearing him preach a sermon? Why? Do you think that you could do more good by giving an address to a group of thirty boys or by having a heart to heart conversation with one of them about his deepest problems and dearest ambitions? Why? Do you think it is proper and fair for one boy to discuss such intimate affairs with another? Under what conditions?

Our Father, we pray thee to ever keep our eyes open for the opportunities that always are about us to do some service for thee. Help us to see the other fellow's need of thee and then to fill that need, for Christ's sake. Amen.

SECOND DAY.

Is group work incomplete in itself?

There is a tendency among fellows to hide their inmost feelings from others. This is a natural and, on the whole, a good one. But "talking things over" with a sympathetic companion who is willing and able to help often opens our eyes to the problems and difficulties that need to be solved, and gives us a clew to methods of solving them. Is it good for a fellow to "get things off his chest"? Can this be done in a group meeting? Should it?

In our efforts to raise the standards of Christian living in our school, there is no doubt a definite place for group activities, such as vocational guidance campaigns to be put on by Hi-Y or other school clubs, as well as group worship. But would our job be complete if we were temporarily and partially to influence the lives of many without making any efforts entirely to transform the lives of a few? Which is worth more to Christ,—an army of half-consecrated people, or a compact little company of "wholeway Christians?" Give reasons for your opinion.

> And Jehovah said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore proclaim in the ears of the people, saying, Whosoever is fearful and trembling, let him return and depart from Mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.
>
> And Jehovah said unto Gideon, The people are yet too many; bring them down unto the water,

and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go. So he brought down the people unto the water: and Jehovah said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. And Jehovah said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand.—*Judges 7:2-7* (American Standard Version).

O God, we believe that thou art working in us and through us. We believe that with thy divine guidance we can accomplish miracles. So, O Father, help us realize that we can always truly serve thee everywhere; through Jesus Christ our Lord, Amen.

THIRD DAY.

Development of Leadership.

See that you do not despise one of these little ones; for I tell you, their angels in heaven always look on the face of my Father in heaven.

Tell me, if a man has a hundred sheep and one of them strays, will he not leave the ninety-nine sheep on the hills and go in search of the one that has strayed? And if he happens to find it, I tell you he rejoices over it more than over the ninety-

nine that never went astray. So it is not the will of your Father in heaven that a single one of these little ones should be lost.—*Matthew* 18: 10-14.

Are not two sparrows sold for a farthing?
Yet not one of them will fall to the ground unless your Father wills it.
The very hairs on your head are all numbered; fear not, then, you are worth far more than sparrows!—*Matthew* 10: 29-31.

Christ gave us an infinite opportunity when he placed us in the midst of our fellow young men. How do we know but that, deep down in the lives of many of them there is a power for leadership and a strength of character whose possibilities have never even occurred to them? Unless those of us who have caught the Christian vision of the true value of a man try to uncover these beautiful but latent possibilities, how can these qualities be brought to the surface? By bringing out this leadership, we shall not only be living our own lives but living in their lives as well and thus multiplying our own powers and value to the world.

It is obvious that we cannot accomplish what we want with very many fellows at a time; to attain our aim will require long and patient and intelligent effort with each one. How, then, shall we choose those few on whom we are to concentrate?

What is your definition of a leader? Is lack of proper leadership a problem in your school? Who are the leaders? Why? Should they be? What qualities are necessary for leadership?

Almighty God, make us willing to surrender ourselves entirely to thee. Make us willing to give our lives wholly to thy service, for then shall we

truly be worthy of thee, and of upholding thy name. God grant that we may accept each and every opportunity to make our lives more fruitful in thy harvest. In Jesus' name.

FOURTH DAY.

How to do it: 1. Tactfully.

Most of us are convinced that personal work is necessary; but many of us are still saying that we are not the ones to do it. With you, is this an honest belief or an excuse? Do you think that any one can do personal work? We are going to suggest now, a few qualifications which are required.

Above all we must be tactful. By entering into a very personal conversation with another fellow whom we do not intimately know and with whom we have no point of contact, we can very easily spoil our whole chance of winning him. It is, therefore, plain that we must study our fellow, pray for him, establish a point of contact, and then approach him in a truly interested way. Finally, let us remember that nothing is gained by blunt sarcasm or by assuming a "holier than thou" attitude; we must make him see that we must both together try to live up to the best that is in us.

Is frankness the opposite of tact?

Free as I am from all, I have made myself the
slave of all,
to win over as many as I could.
To Jews I have become like a Jew,
to win over Jews;

to those under the Law I have become as one
of themselves—
though I am not under the Law myself—
to win over those under the Law;
to those outside the Law I have become like one
of themselves—
though I am under Christ's law, not outside God's
Law—
to win over those outside the Law;
to the weak I have become as weak myself,
to win over the weak.
To all men I have become all things,
to save some by all and every means.
And I do it all for the sake of the gospel.—*I Corinthians* 9: 19-23.

What is the danger that excessive tact is likely to lead us into? In a community where there are Jewish churches serving Jewish boys, is it right for us to try "to win over Jews"?

O Christ, may we follow thy good example to such a degree that we may always know how to reach the heart of the other fellow. Give us thy insight and vision that will bring us out victorious.

FIFTH DAY.

HOW TO DO IT: 2. COURAGEOUSLY.

I have been often at the point of death; five times have I got forty lashes (all but one) from the Jews, three times I have been beaten by the Romans, once pelted with stones, three times shipwrecked, adrift at sea for a whole night and day; I have been often on my travels, I have been in danger from rivers and robbers, in danger from

> Jews and Gentiles, through dangers of town and of desert, through dangers on the sea, through dangers among false brothers—through labour and hardship, through many a sleepless night, through hunger and thirst, starving many a time, cold and ill-clad, and all the rest of it. And then there is the pressing business of each day, the care of all the churches. Who is weak, and I do not feel his weakness? Whose faith is hurt, and I am not aglow with indignation?—*II Corinthians* 11:24-29.
>
> And I do it all for the sake of the gospel.
>
> —*I Corinthians* 9:23.

When once we have chosen our man and picked our opening, we must not let the chance slip by, but tackle the fellow right off. So often we see the need but make ourselves think that it can wait. This does not mean that we should try to win a fellow to Christ without thought and prayer, but that we must have the courage not to let our chance for service go because we lack the determination to talk with the fellow. It is not an easy job, but we are not looking for easy jobs. This challenges the best in every one of us and may take us into uncomfortable and even dangerous situations, as it did Paul.

How many times have we "talked about the weather" when Christ was knocking at the door? Were not most of these failures due to sheer lack of courage? Can courage make us tactless? Would Christ appeal to us if he did not expect us to do courageous things?

Our Father, we know that we are weak without thee. Therefore we pray thee to give us courage, to give us strength to work for thee. Help us to meet and like the hard job, and tackle it like men.

Help us to be willing to risk something in order to help the other fellow.

SIXTH DAY.

HOW TO DO IT: 3. GETTING TO THE BOTTOM OF THE OTHER FELLOW'S NEEDS.

> Am I your enemy to-day, because I have been honest with you?—*Galatians* 4: 16.
>
> In fact, if I did pain you by that letter, I do not regret it. I did regret it when I discovered that my letter had pained you even for the time being, but I am glad now—not glad that you were pained but glad that your pain induced you to repent. For you were pained as God meant you to be pained, and so you got no harm from what I did; the pain God is allowed to guide ends in a saving repentance never to be regretted, whereas the world's pain ends in death—*II Corinthians* 7: 8-10.

Beating around the bush never gained anybody anything. The fellow with whom we are talking has his own definite, individual needs about which, deep down in his heart, he is anxious to talk. Perhaps just one temptation is the cause of whatever evil there may be in his life. Unless we can show him how to flood it out by filling his life with something better, our whole chat with the fellow has come to naught. We do not want our tonsils taken out when we have a toothache. In the same way we do not want to talk about the terrors of war when the fellow with whom we are talking wants to know how to meet the temptation of evil thoughts. A fellow may have several interviews, but unless he sees his own in-

dividual need and discovers the cure, he is no better off than he was in the first place. So we must first help the fellow to find out his own need, and, second, point out to him a vision of what his life *can* be if Christ is his leader. Make him see that nothing in life must be allowed to obscure this high vision, which is one of the supreme joys of living.

This must all be done sympathetically; never let us be ashamed to admit that we ourselves have temptations. We will find, too, that in helping others we will be able to overcome our own difficulties the better.

Is it wrong to "tell on" a schoolmate whom we have caught breaking some rule? Is Paul's suggestion a good one for us to follow in such a case?

> Even if any one is detected in some trespass, brothers, you are spiritual, you must set the offender right in a spirit of gentleness; let each of you look to himself, in case he too is tempted. Bear one another's burdens, and so fulfill the law of Christ.—*Galatians* 6: 1-2.

O God, help us to get to the bottom of the other fellow's needs. Keep us from all sham and hypocrisy and wavering. Keep us pure ourselves that we may be worthy to spread thy gospel, for Jesus Christ's sake.

SEVENTH DAY.

How to do it: 4. Prayerfully.

The futility of any human trying to change a life that God has created is self-apparent. Then how can we,

weak as we are, influence other fellows to lead a Christ-like life? It is only by Christ working through us. If Christ is to work through us he must be in us. How can he come into us then? Only by our opening our hearts to him in prayer. That is the real secret of personal work; not just mumbling off stereotyped phrases, but earnest thought, with an open heart, of how to help the other fellow. We must pray for him by name and concentrate on his needs; *and we must pray for ourselves that we may live such lives that Christ's work can be done through us to save others.*

> Who is Apollos? Who is Paul? They are simply used by God to give you faith, each as the Lord assigns his task.
>
> I did the planting, Apollos did the watering,
> but it was God who made the seed grow.
> So neither planter nor waterer counts,
> but God alone who makes the seed grow.
>
> —*I Corinthians* 3: 5-7.

For our prayer to-day let us repeat this one of Paul's from Ephesians 3: 14-21:

> For this reason, then, I kneel before the Father from whom every family in heaven and on earth derives its name and nature, praying him out of the wealth of his glory to grant you a mighty increase of strength by his Spirit in the inner man. May Christ dwell in your hearts as you have faith! May you be so fixed and founded in love that you can grasp with all the saints what is the meaning of "the Breadth," "the Length," "the Depth" and "the Height," by knowing the love of Christ which surpasses all knowledge! May you be filled with the entire fulness of God! Now to him who by the action of his power within us can

do all things, aye far more than we ever ask or imagine, to him be glory in the church and in Christ Jesus throughout all generations for ever and ever: Amen.

"SEARCH-MYSELF" QUESTIONS

Am I doing personal work for the Master day by day?

Am I planning any definite piece of personal work to-day?

Have I prayed for any particular fellow to-day?

How long is it since I have talked with another fellow about Christ?

Am I qualified to do personal work efficiently, or is there some unconquered sin that is keeping me from knowing God?

Is my ideal of life such that I want my friends to have it for their ideal?

In my personal work, do I seek the aid of such men as Paul and the other heroes of the Bible?

If my educational and physical and spiritual problems can be solved by Christianity, is this sufficient reason for me to give up my life in one hundred per cent loyalty to Christ?

EXPRESSIONAL EXERCISES

In no case should the personal relationships of any boy be mentioned in the group; but the leader should see to it that each fellow is actually "on the job" as a real friend to some definite boy.

Why is personal evangelism needed in your school?

Should it be left to teachers, ministers and parents, or is it the duty of every Christian student?

Must we have personal magnetism and attraction to succeed in giving Christ to another fellow?

What are apt to be our reactions after some one has talked to us personally about Christ and our lives?

What are my reactions after I have talked to some one about Christ?

Does one single slip of tongue or indecency of action ruin our chance to win a fellow for Christ and a larger life?

Is there ever a minute when our speech and actions aren't softening or hardening the attitude of some one toward Christ?

Section IV: SOCIAL PROBLEMS

Chapter X: SOCIAL DUTIES OF A CHRISTIAN

In this section, the building up of our character takes on a new meaning, for we are developing ourselves, not for ourselves, or with ourselves in mind, but as a part of society. This phase of character-building is the highest form of Christian duty. As Christians, we have responsibilities to our family, friends, acquaintances, community, school, church, and to the world as a whole. Let us take these up one by one.

FIRST DAY.

Family Relationships.

> Husbands, love your wives, do not be harsh to them. Children, obey your parents at every point, for this pleases the Lord right well. Fathers, avoid irritating your children, in case they get dispirited. Servants, obey your masters here below at every point; do not work simply when their eye is on you, like those who court human favour, but serve them with a single heart out of reverence for your Lord and Master. Whatever be your task, work at it heartily, as servants of the Lord and not of men; remember, you will receive from the Lord the inheritance which is your due; serve Christ your Lord and Master, for the wrongdoer will be paid back for his wrongdoing —there will be no favour shown. Masters, treat your servants justly and fairly; remember you have a Master of your own in heaven.—*Col.* 3:19; 4:1.

In every family there is a tendency on the part of the children to be lax in point of respect to parents. This

is especially so as the children grow older. Many times it has happened that a boy or a girl, thinking his or her parents to be in the wrong, or even knowing it, has contradicted his parents in no gentle way. Is it ever right for a boy of high school age to disobey his parents? If a fellow is convinced that his father has ordered him to do something that is wrong, what should be his procedure? Are respect and obedience the only duties we owe to parents? How may we best express our relationship to them? Was Jesus' attitude toward his heavenly Father the same attitude we should adopt toward our earthly father?

In the case of our brothers and sisters the problem is not one of respect and obedience but of consideration and of "thinking twice before you speak." If each member of a family will be cheerful and helpful at all times, a distinct improvement will quickly be noted.

Do you think Paul is right in his suggestions about treatment of servants? Is it Christian to have servants at all?

My Father, help me this day to live as a true Christian in my home. Help me to be respectful and loving toward my parents, and cheerful and helpful to all my family. Amen.

SECOND DAY.

FRIENDSHIP.

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. . . . Then Jonathan

and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. . . .

Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do *it* for thee. . . .

And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.—*I Samuel* 18: 1, 3, 4; 20: 4, 17.

Read the whole story of this beautiful friendship between two strong men, in I Samuel, chapters 19 and 20.

Have you a real, close friend? How does he treat you, and how do you treat him? Some so-called friends are just acquaintances. What is the test of a real friend? How many real friends does the average fellow have?

With acquaintances we talk about all sorts of topics; but a real friend is one to whom we can talk about ourselves. He is one who does not lose faith in us even when we lose faith in ourselves.

The old adage "a friend in need is a friend indeed" is as true as the Sphinx is steadfast. Such a friend we should value above all else and stand by him to the end as he to you. We value a *thing* by setting a price-tag on it; how do we determine the value of a *friend?*

O God, teach me how to be a real friend to some one. May thy blessings rest on those who work for thee and thy kingdom. Amen.

THIRD DAY.

Acquaintances.

For to-day's Bible study, read the 8th and 9th chapters of Matthew, and note the great variety of the acquaintances that Jesus made in the course of a short time, and how he treated them.

One's duties to a beloved friend are easily recognized and agreed to. But it is a different matter with casual acquaintances. First, take classmates: one meets all kinds and classes. Should they all be treated the same? Yes. It never hurts us to be nice and kind; but to be otherwise hurts not only the person unkindly treated but ourselves as well.

We who try to be Christian sometimes miss one of the most obvious of our opportunities for service by failing to be true brothers, especially to the foreigners, both in our school and outside. Sometimes we can help them far more than we ever imagine just by a smile or a kind deed. They are very much more easily irritated or disgusted by poor treatment than we think, and by our neglect of these acquaintances we are often making them disloyal, discontented and anti-Christian. Notice that Christ treated the lowest leper as he did the highest officials and army officers. We, too, should treat every casual classmate with just as much respect as we do our principal.

O Lord, we thank thee for the opportunities we have every single day to do thy work. We pray thee that we may be fully Christian in our treatment of every person we meet to-day. Amen.

FOURTH DAY.

Community Responsibilities.

Am I my brother's keeper?—*Genesis* 4:9.

Then the just will answer,
"Lord, when did we see you hungry and fed you? or thirsty and gave you drink?
when did we see you a stranger and entertain you? or unclothed and clothed you?
when did we see you ill or in prison and visit you?"
The King will answer them, "I tell you truly, in so far as you did it to one of these brothers of mine, even to the least of them, you did it to me."
—*Matthew* 25:37-40.

There are a great many duties which every Christian has to his community and our methods of performing them are not always easy.

For instance, if a community has a dance-hall or a pool-room or a bowling-alley, or some other such place, every kind and sort of person will gather there; it is the duty of the Christians of the community to keep the places orderly and clean in every sense of the word. How can the Christian forces of the community best do this? What share can a High School fellow have in any such plan? Can he have any influence on public opinion? How, for instance, can we affect public opinion on the subject of prohibition? On clean movies? On other problems?

Then, too, there are many small acts of law-breaking which High School fellows often commit, which we can both avoid for ourselves and try to prevent in others: breaking street-lamps, street signs, defacing school and

other public property, etc. What effect might it have on the traffic if a street-light is broken? Who pays the bill?

Name some other social problems which we may have a share in solving.

God, help me to do my duty as a good Christian citizen, and bear my share in keeping my community's good reputation.

FIFTH DAY.

School Interests.

A quarrel also rose among them as to which of them could be considered the greatest. But Jesus said to them,

"The kings of the Gentiles rule over them,
and their authorities take the name of 'Benefactor':
not so with you.
He who is greatest among you must be like the youngest,
and he who is chief like a servant.
Which is the greatest, guest or servant? Is it not the guest?
But I am among you as a servant."

—*Luke* 22:24-27.

From one point of view the school and the community are one and the same thing, as the school is but a community of young people. Here also, as in the community, the personal reputation of every member is bound up in the reputation of the school. Many times parents, even though they must pay tuition, have sent their children

to school outside of their own city as their own school "had a bad reputation."

A person cannot stay in a school or community without either raising or lowering its reputation and standards. Therefore be sure that you are one who is boosting and not lowering.

Acting unselfishly for the sake of the school is called "school spirit," and every school likes to pride itself on this matter. What are some of the definite ways in which we can show our school spirit? Is there such a thing as too much *school* spirit? Is it wise to "knock" other schools in order to boost our own? Is self-government a good thing for High School students?

Do you think that Christians have any more chance of solving these problems than those who are not Christians? Why? How?

O God, may we make our school the place for the upbringing of the young people of our city in ways that will fit them for true Christian citizenship. Amen.

SIXTH DAY.

World Brotherhood.

". . . you are all brothers; . . . for One is your heavenly Father."—*Matthew* 23: 8-9.

Or is God only the God of Jews? Is he not the God of the Gentiles as well? Surely he is. —*Romans* 3: 29.

For there is no distinction of Jew and Greek, the same Lord is Lord of them all.—*Romans* 10: 12.

World brotherhood! It sounds so wide and all-embracing; and it is! Think of the Christian missions all over the world which are trying to bring people into this brotherhood. They are all closely connected with you. Perhaps some of them are supported by your own town or community. What do you know about them?

Do you think that if all people were Christian war would continue? Can war ever be Christian? Do you think that if there were more of the spirit of Christ in America we would be doing more to help those parts of the world that need us? If some one should ask you why you support foreign missions when there is so much need in America, what would you answer?

What are the duties of a patriot? Can patriotism ever be selfish? If it is, what is wrong? Should you be more loyal to your country than to the world as a whole? What would Christ answer?

Our Father, may we ever work to increase thy missions in all parts of the world, for the sake of peace and brotherhood. Bless our country in world service. In Jesus' name. Amen.

SEVENTH DAY.

Church Relationships.

The word "church" means at least three things:

First, it is a Christian house of worship. What do other religions call their worshipping places? How should I, as a Christian, treat other than Christian places of worship?

Second, the word "church" means the group of Chris-

tian people who serve and worship Christ. What are the duties of a church-member? Can a man be a Christian without being a church-member? If so, why join the church?

Third, the word "church" means that organization which has existed since the time of Christ, in different forms, for the purpose of regulating the activities of Christians and helping them to know God and serve men. Why do we need this organization? What are some of the things the church can do in your town to serve men? Is it doing them all? If not, is this a reason for us not to support it? How can a High School fellow help?

What should be the final aim of the church?

> Then I saw *the new heaven and the new earth,* for the first heaven and the first earth had passed away; and the sea is no more. And I saw *the holy City,* the new *Jerusalem,* descending from God out of heaven, all ready *like a bride arrayed* for her husband. And I heard a loud voice out of the throne, crying,
>
> *"Lo,* God's *dwelling-place* is with men,
> *with men will he dwell;*
> *they shall be his people,*
> and God *will* himself *be with them."—Revelation* 21 : 1-3.

Lord, we thank thee for thy church which thy Son instituted to save the world. May we live up to our responsibilities in church work. Help me to lead a clean life to-day. Amen.

"SEARCH-MYSELF" QUESTIONS

Am I attending to my duties to my school? Community? Country? Church?

Am I leading the kind of moral life which makes it possible for me to live up to these duties?

Are my companions such that I am proud to introduce them to my parents?

Do I think of the African savage, the Chinese Confucianist, the Indian outcaste, the Turkish soldier, as my brother?

Am I doing my *best* to make the foreigner coming to my school feel that America is really the "land of promise"?

Am I promoting or demoting, by my general attitude at home, the happiness of my family?

Have I a real, honest-to-goodness friend? Am I living up to my duties to him; or is he serving me more than I am serving him?

EXPRESSIONAL EXERCISES

Let each fellow accept some definite social responsibility in his Church, community, home and school, discussing the project with the leader and (as far as possible) with the group from time to time.

How might community spirit be started as a parallel to school spirit?

Is a community Church more or less influential than a denominational Church? Why? (Let some member of the group who has knowledge of a community Church first explain what it is.)

What are the arguments for and against denominationalism?

Chapter XI: SOCIAL AMUSEMENTS OF A CHRISTIAN

We believe that Christianity is not, as some fellows would have it, a hindrance in the way of their social pleasures; but it is that mode of living which leads to the very highest kind of true enjoyment, and draws us away from those so-called amusements which are not wholesome. We will not discuss athletics and games in this chapter because every one grants their value; but those pleasures which are often called "doubtful."

FIRST DAY.

Fraternities and Cliques.

> Why do you note the splinter in your brother's eye and fail to see the plank in your own eye? How dare you say to your brother, 'Brother, let me take out the splinter that is in your eye,' and you never notice the plank in your own eye? You hypocrite! take the plank out of your own eye first, and then you will see properly to take out the splinter in your brother's eye.—*Luke* 6:41-42.

Probably one of the most common means of fellowship and good times in high school is the fraternity. In so far as they bring about a good, wholesome fellowship among their members, these fraternities are all right. On the other hand, if they tend to lessen the spirit of democracy in the school, they are radically wrong. If there are fraternities in your school, do they work for good or for bad? If they work for bad, which would you advocate, —abolishing them, or changing them so as to work for good? Why?

Various kinds of cliques are another form of society which, though unorganized, are also prevalent in high school. These are likely to be more harmful than the fraternities; first, because they are harder to control, and, second, because they are often made up of fellows who, having some common interest which seems very important to them, are tempted to look down on the rest of the students. Athletes, for instance, are apt to "hang together," somewhat apart from the other fellows.

What should our attitude, as Christians, be toward fraternities and cliques?

> Now that your obedience to the Truth has purified your souls for a brotherly love that is sincere, love one another heartily and steadily.
>
> —*I Peter* 1:22.

O God, help me to maintain the spirit of democracy throughout my life; and O God, help me to choose my amusements in such a way as to develop my character for thy service. Amen.

SECOND DAY.

Snobbishness.

Yesterday we discussed the subject of fraternities and cliques. To-day we are going to take up the question which always goes along with this,—that of snobbishness. Is snobbishness necessarily one of the fruits of fraternities and cliques? The poet Markham gives his views on the question in a few lines:

> "He drew a circle that shut me out—
> Heretic, rebel, a thing to flout.

> But Love and I had the wit to win:
> We drew a circle that took him in."

Cannot we, in our social life, take the attitude of this poet, and draw a circle so wide that it includes all classes? Is it possible for a Christian group or club ever to be an exclusive clique? Can there be such a thing as a Christian snob?

Every one will admit that snobbishness is wrong; and so the question which we have to deal with is not the question of its being right or wrong, but rather how to overcome it. It might help us in this to study the attitude of Christ, who was faced with the same problem. It was said of him: "He welcomes sinners and eats along with them!" (Luke 15:2.) And it made him lose his popularity with the upper classes. Yet he stuck to it, and this spirit of equality which he exemplified was nobly carried on by the early Christian leaders, as shown in James 2:2-4.

> Suppose there comes into your meeting a man who wears gold rings and handsome clothes, and also a poor man in dirty clothes; if you attend to the wearer of the handsome clothes and say to him, "Sit here, this is a good place," and tell the poor man, "You can stand," or "Sit there at my feet," are you not drawing distinctions in your own minds and proving that you judge people with partiality?

Is it possible for us, in our school, to associate with Jews and negroes and foreigners and still maintain our dignity and influence? How can we do anything toward abolishing these racial distinctions?

O God, help me above all things not to become a snob, but help me rather to do all I can to make

our Christian brotherhood one which includes all the fellows of the high school.

THIRD DAY.

GIRLS.

> And when the sabbath had passed Mary of Magdala, Mary the mother of James, and Salome bought some spices in order to go and anoint him; and very early on the first day of the week they went to the tomb, after sunrise.—*Mark* 16: 1-2.

The fact that the first persons to visit the tomb of Jesus were women, goes to show that his companionship with them was always of the highest order and brought out their best loyalty.

Admitted that Christ treated women in a very beautiful manner. Therefore, should not we, as followers of Christ, treat girls with the greatest chivalry and all due regard for their sex?

The principal wrong of over-familiarity is not the effect that it has on us, though this in itself is bad, but the ill-effects that we are bringing on the girls. If we act in an ungentlemanly manner toward girls, are we not putting into their minds, as well as our own, unwholesome thoughts? *Is it ever, under any circumstances whatsoever, right to use any one, whether boy or girl, merely as a means of gaining selfish pleasure for ourselves?* Even if the girl encourages it, not realizing the harm to herself or unable to control her own selfish desires, are we even then justified in such over-familiarity?

There are ways, however, in which one may have wholesome pleasure with girls. Name and discuss some of these ways.

This girl problem, though it seems to some people to be exaggerated at the present time, is nothing new. Young men of all times have been confronted with it. Paul advised one of his young friends as follows:

> Treat . . . younger women like sisters—with perfect propriety.—*I Timothy* 5:2.

Is there any better advice for us to follow in our relations with girls?

Help me, O God, to be upright in my relations with girls; help me also to follow in the footsteps of Jesus Christ, and do my share to raise higher than ever before the standard of womanhood. Amen.

FOURTH DAY.

Dancing and Other Parties.

He who would love Life
and enjoy good days,
let him keep his tongue from evil
and his lips from speaking guile:
let him shun wrong and do right,
let him seek peace and make peace his aim.
For the eyes of the Lord are on the upright,
and his ears are open to their cry;
but the face of the Lord is set against wrong-doers.

Yet who will wrong you if you have a passion for goodness? Even supposing you have to suffer for the sake of what is right, still you are blessed. *Have no fear of their threats, do not let that trouble you,* but reverence Christ as Lord in your own hearts.—*I Peter* 3:10-15.

One may get a lot of good clean amusement out of dancing if he dances in the right way. This brings up the question of what kind of dancing is proper. Is it not that kind which leaves our thoughts perfectly wholesome after we have finished? What should we, as individual Christians, do at a dance, when a girl begins to dance immorally with us? What *do* we do? What can our Christian group do to make high school and other dances "safe and sane"? What *are* we doing?

Are drinking parties prevalent at your school? How are we to control this evil?

How often should the average high school fellow go to the "movies" and other places of amusement? Should he "take a chance" on any "movie," or how should he choose which to attend?

What kind of parties may we really call good?

O God, may I get my amusement out of life in a clean, unselfish, God-like way. Help me, O God, not to do the wrong thing just because the rest are doing it, but help me at all times to stand out for that which is right. In Christ's name I ask it. Amen.

FIFTH DAY.

The Proper Use of Money.

One of the problems we all have to face is that of wisely saving or spending our money. We don't want to appear stingy and so we often spend more than we should. Now, what should the percentage of spending and saving be? Why is it advisable to form the habit of saving?

Is it all right to gamble if we gamble within our means? Why is it said to add to the interest of a card game to "ante up" or of a football game to "bet the price of admission"? What is your answer to such arguments?

If we win a bet or a gamble, may we consider this as money earned? If we lose, whose money do we throw away? How was this money secured?

What proportion of our money should we give to charity, family and friends, church?

The Christian idea of property is that it is something loaned to us by God for us to use in his service. With this in mind, what rules would you lay down for investing God's money?

> Then the servant who had got the two hundred and fifty pounds came forward. He said, "I knew you were a hard man, sir, reaping where you never sowed and gathering where you never winnowed. So I was afraid; I went and hid your two hundred and fifty pounds in the earth. There's your money!" His master said to him in reply, "You rascal, you idle servant! You knew, did you, that I reap where I have never sowed and gather where I have never winnowed! Well then, you should have handed my money to the bankers and I would have got my capital with interest when I came back." Take therefore the two hundred and fifty pounds away from him, give it to the servant who had the twelve hundred.
>
> For to everyone who has shall more be given
> and richly given;
> but from him who has nothing, even what he
> has shall be taken.—*Matthew* 25: 24-29.

God, help me to spend my money in such a way as to help to further the Kingdom of God. And

God, give me the courage to stand alone, if necessary, in fighting against social wrongs in my school. For Christ's sake. Amen.

SIXTH DAY.

Sunday Observance.

And on the sabbath he entered the synagogue as was his custom.—*Luke* 4: 16.

Now it happened that he was passing through the cornfields on the sabbath, and as the disciples made their way through they began to pull the ears of corn. The Pharisees said to him, "Look at what they are doing on the sabbath! That is not allowed." . . . And he said to them,

"The sabbath was made for man, not man for the sabbath:

so that the Son of man is Lord even over the sabbath."—*Mark* 2: 23, 24, 27, 28.

We are told in the first passage that Jesus had the habit of going to church on the sabbath; while in the other we find that he did not stop the disciples from gathering some corn on the sabbath when it was necessary. We have, in these few verses, a contrast; on the one hand going to church, and on the other pulling the ears of corn. Jesus was displeased with neither. He was religious, but at the same time he was sensible.

How should we, as Christians, observe the sabbath? Give reasons for your answer. Name some good amusements for Sunday. Name some that are not good for Sunday. What is the difference?

Did Jesus intend Sunday to be a day of gloom? Did

he intend it to be a day of hilarity? How are we to get the proper balance?

Help me, O God, to keep Sunday in the way which will be most worshipful, and most acceptable to thee. For Christ's sake. Amen.

SEVENTH DAY.

WHAT DOES REAL PLEASURE CONSIST IN?

I delight to do thy will, O my God.—*Psalms* 40:8.

This verse sums up the attitude toward life of a man who loves God. To do God's will is not a task but something to delight in. Jesus, too, said: "My food is to do the will of him who sent me." (John 4:34.) He did God's will and took pleasure in it; it was life itself for him. For a real Christian, doing the will of God is the greatest pleasure possible.

Is it possible for a high-minded fellow to get fun out of something that he knows is hurting some one? We have long ago passed the age when we tortured animals; we no longer get fun out of tying a can to a dog's tail. Then why do we think we can get fun out of some action (such as gambling) that tortures our own or some one else's character?

May one test a fellow's character by finding out what he considers to be pleasure? What is the matter with a fellow who can't get his fun in a healthy sort of way? What is the test of whether or not an amusement may be considered Christian? Can there be such a thing as a Christian who does not love life? How would you de-

fend the proposition that a long face is inconsistent with Christianity?

Make my pleasure, O God, conform with thy every desire; and help me to serve thee and so get the greatest enjoyment out of life. Amen.

"SEARCH-MYSELF" QUESTIONS

Are the fraternities or other groups I belong to hurting me or my associates?

Is my attitude toward all girls perfectly pure, unselfish, and Christian?

Am I as much a Christian at a dance as I am at church?

Am I snobbish in my attitude toward that friendless, unpopular fellow in my class?

Is my money going where it should?

Am I observing Sunday properly?

Are *all* my pleasures the right kind of pleasures?

EXPRESSIONAL EXERCISES

A party in which the group will be hosts to a similar group of girls should be planned and carried out by the group acting as a committee of the whole.

What would be the best way for your class or club to spend $1,000 if you had it?

Let each fellow work out and submit to the group a budget of expense percentages suitable to the needs of those in the group.

Should a fellow go around steadily with one girl when he has no intention of becoming engaged to her?

Can we treat a girl the same as we do a boy in the matter of friendly services (helping with lessons, etc.)?

What is the difference between the way a girl looks at a boy's attentions to her and the way a boy looks at his attentions to a girl?

Chapter XII: SOCIAL PRIVILEGES OF A CHRISTIAN

FIRST DAY.

The Privilege of Optimism.

> As we are justified by faith, then, let us enjoy the peace we have with God through our Lord Jesus Christ. Through him we have got access to this grace where we have our standing, and triumph in the hope of God's glory. Not only so, but we triumph even in our troubles, knowing that trouble produces endurance, endurance produces character, and character produces hope—a *hope* which *never disappoints* us, since God's love floods our hearts through the holy Spirit which has been given to us.—*Romans* 5: 1-5.

In the present state of world upset no one but a Christian can possibly be an optimist. What other faith or program or hope looks forward not only to the possibility but to the *certainty* of an ideal world? It is true, the Kingdom of God seems to be a long way off even to a Christian, but a man who loses faith in its coming would stop being a Christian. The disciples of Jesus followed him in all his reverses as well as in his more prosperous wanderings, always confident that in the end he would lead them to the victory he promised. They had that faith which is necessary to bring any ideal out into actual fact; and they knew they had possession of the highest and only complete ideal for world salvation. Without such faith and such a program how can any one realize the terrible evils in the world to-day and not give up the

job of improvement as hopeless? We are all faced with the two alternatives: either a Christian faith or a hopeless world.

What are the costs and wages of optimism?

> The Realm of heaven is like treasure hidden in a field; the man who finds it hides it and in his delight goes and sells all he possesses and buys that field.
>
> Again, the Realm of heaven is like a trader in search of fine pearls; when he finds a single pearl of high price, he is off to sell all he possesses and buy it.—*Matthew* 13: 44-46.

Our Father, we thank thee for the joys and pleasures which we, as Christians, in thy service, experience. We thank thee for the courageous men who continually work for thee, and we ask that more may be filled with thy spirit, that they too may devote their lives to thee, in Jesus' name. Amen.

SECOND DAY.

The Privilege of the Best Companionship.

> And what more shall I say? Time would fail me to tell of Gideon, of Barak, and Samson and Jephthah, of David and Samuel and the prophets —men who by faith conquered kingdoms, administered justice, obtained promises, shut the mouth of lions, quenched the power of fire, escaped the edge of the sword, from weakness won to strength, proved valiant in warfare, and routed hosts of foreigners. Some were given back to their womankind, raised from the very dead; others

> were broken on the wheel, refusing to accept release, that they might obtain a better resurrection; others, again, had to experience scoffs and scourging, aye, chains and imprisonment—they were stoned, sawn in two, and cut to pieces; they had to roam about in sheepskins and goatskins, forlorn, oppressed, ill-treated (men of whom the world was not worthy), wanderers in the desert and among the hills, in caves and gullies. They all won their record for faith.—*Hebrews* 11:32-39.

Would you like to consider yourself the friend of such remarkable heroes as these?

There are a great many kinds of people, but two very important classes are Egocentrics and Christocentrics. Egocentrics may be represented by a circle with a large "I" in the center and a great many arrows pointing in toward it. The Christocentrics may be represented by a circle with "Christ" in the center and arrows pointing in and then going out again. Egocentrics are people who keep what they have and take all they can get. Christocentrics put all they have in for Christ and their fellow-beings, and get out a number of privileges which are all incidental by-products of the supreme joy of putting in.

One of these by-products is that rare kind of friendship which comes only from coöperative sacrifice in a great cause. We who are Christians cannot help but feel that we are eternally joined not only with all fellow Christians in every land to-day but with all those great heroes of the past who have fought for the same end that we are fighting for now. We belong, therefore, to the highest society in history. As Paul expressed it: we are all fellow builders in the one great structure. It is a thought which can be extremely helpful to us in our daily living.

Thus you are strangers and foreigners no longer, you share the membership of the saints, you belong to God's own household, you are a building that rests on the apostles and prophets as its foundation, with Christ Jesus as the corner-stone.—*Ephesians* 2: 19-20.

Lord, bless thy people, who are ever thinking of thee and working for thee. May those who are always "looking out for No. 1" see the folly of their ways and put their energies into work for thee, and thus join that "communion of saints" which is eternal in its joy and usefulness. For Jesus' sake. Amen.

THIRD DAY.

The Privilege of Life Service.

Choose you this day whom ye will serve.—*Joshua* 24: 15.

No one can serve two masters:
either he will hate one and love the other,
or else he will stand by the one and despise the other—
you cannot serve both God and Mammon.
—*Matthew* 6: 24.

Choosing one's life work is not a thing which should be decided hastily. It is a problem which should be thought upon for weeks or even months. But a far greater decision than what vocation you should take up is the question of whether you will work whole-heartedly for Christ wherever you go and whatever vocation you may employ as a method of so doing. If you do, you

will have time to decide what specific work you should undertake; and no matter what it is, you will find in it a deep and permanent source of real joy. On this basis you can never be a round peg in a square hole.

Another consideration in choosing your life work is the lasting good it will do. You can do work that will crumble in a short time or you can do work which may be less spectacular but will last throughout eternity. As we saw yesterday, no one but a Christian can do such work as the latter.

Can a great work be done for Christ by a man who is giving only part time to him? Is it true that no man can serve two masters?

Is there any difference between serving God and serving men?

Father, help me to put my life in the place of greatest need, and say, "Thy will be done, not mine." Bless me to-day, and may I decide to dedicate myself to thee, wherever I may be. Amen.

FOURTH DAY.

The Privilege of Making Secular Work Christian.

As the human body is one and has many members, all the members of the body forming one body for all their number, so it is with Christ. . . . Now you are Christ's Body, and severally members of it. . . . Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Are all endowed with the gifts of heal-

ing? Are all able to speak in "tongues"? Are all able to interpret?

Set your hearts on the higher talents.

—*I Corinthians* 12: 12, 27, 29-31.

Some fellows think that to give up their lives in full-time Christian service they must enter the ministry or the Y. M. C. A., or be a foreign missionary. But in reality a man may serve God fully whether he is a clergyman or a layman. His only concern is to find the job where he can best work for God, whether he is an engineer, a cattle-raiser, a mine-worker, or a minister, and then to put God into that job. A cattle-raiser is devoting all his time to God as much as a minister if he is sure that that is what God wants him to be and if he is using his talents in the one great effort to put Christ and Christian principles into cattle-raising. Ministers are after all only the leaders and teachers of the great body of Christians. Ministers cannot and do not want to do all the Christian work of the world. It is up to the real Christians in the shops and fields and mines and schools to put their ideals into every business or industrial or personal or scholastic activity they are interested in. If you are not fitted to go into the ministry itself, be a "reserve" and put your heart and soul into Christ's own work in the way he has mapped out for you, and "Behold, your reward *is* great."

What different manners are there in which a layman might carry on the work of Christ? How about Christian work in the legislatures? Can it be done? Is it done in your city and state and in the national Congress? Is it done anywhere abroad? Can America call itself a Christian nation? Can any nation? Is it harder to live a Christian life as a professional Christian worker or as a Christian layman? Why?

Our Father, help us to realize that it is our privilege and pleasure as Christians to work for thy kingdom wherever we may be and whatever we may be doing. We thank thee, Lord, for this and for thy increasing care for us and our neighbors. Amen.

FIFTH DAY.

THE PRIVILEGE OF THE CHRISTIAN MINISTRY AT HOME.

> Every high priest who is selected from men and appointed to act on behalf of men in things divine, offering gifts and sacrifices for sins, can deal gently with those who err through ignorance, since he himself is beset with weakness—which obliges him to present offerings for his own sins as well as for those of the People. Also, it is an office which no one elects to take for himself; he is called to it by God, just as Aaron was.—*Hebrews* 5: 1-4.
>
> I render thanks to Christ Jesus our Lord, who has made me able for this; he considered me trustworthy and appointed me to the ministry; . . . and the grace of our Lord flooded my life along with the faith and love that Christ Jesus inspires.—*I Timothy* 1: 12-14.

Ministers of Christ have a real privilege, both at home and abroad, in social affairs. At home, there are the slums of our great cities which abound in filth and ignorance and vice. There is only one way to change this terrible state and that way is Christ. The clergyman or social worker who can "clean up" even a very infinitesimal part of this may well consider himself privileged.

And then there are the many young men and women who are just starting out in life—boys like ourselves—who need to be guided and advised. Who has a better opportunity for this than a Y. M. C. A. secretary or a minister? The minister can also give comfort to those who are sick or in trouble, preach sermons which will help hundreds to lead a good life through the week, organize classes and clubs and Sunday Schools for boys and girls which will make a vast difference in their lives, and breathe Christian ideals into many business men, industrial workers, soldiers, engineers, farmers, artists, journalists, actors, teachers, lawyers, politicians, mothers and all the rest of the society who make up the membership of his church and community. It is a life of rare opportunities for influence which is open only to a Christian. A young man, facing his life-work problem, should think long and often before passing by this remarkable privilege.

For qualifications of a minister read I Timothy 3 : 1-7 and Titus 1 : 7-10. Are the same qualifications needed now as in Paul's day?

Lord, we pray for thy ministers of mercy, and for their work the world around. We ask thy blessing and mercy for the poor people of our great country, which is supposed to be Christian but is crowded with vice and ignorance to the point of bursting. Raise up men who will be willing to pay the price of bringing about salvation. In Jesus' name we ask it. Amen.

SIXTH DAY.

The Privilege of the Christian Ministry Abroad.

> Go and make disciples of all nations, baptize them in the name of the Father and the Son and the holy Spirit, and teach them to obey all the commands I have laid on you. And I will be with you all the time, to the very end of the world.—*Matthew* 28: 19-20.

Sacrifice and joy are not usually thought of as going together; but in the life of a foreign missionary, one is entirely dependent upon the other. These "men's men," although they endure some physical discomforts, have the greatest joy of any people in the world, for they are pioneers in new conquests for Christ.

Some people say that such men live and die in obscurity, but although some of them never come before the eyes of the world at large, others like Livingstone and Grenfell are as famous as the greatest financiers. And even those whose names are not known in this country have an influence and a fame among the people they serve which is very rare. The opportunities for such wide-flung service will not last forever. A wave of missionary possibilities such as the one we are living in comes only occasionally in history. We now have in Asia equal opportunities with Paul of the Mediterranean basin, Augustine of England and Boniface of Germany. Our grandfathers did not have such a chance and by the time our grandsons grow up it may be gone. Let us take this "tide in the affairs of men" while it is at its crest, and those of us who are fitted for this work are lucky fellows indeed!

Father, we thank thee for the brave men who go out for thee to foreign lands, risking life and limb for the sake of their Saviour, whom they wish to make the world's Saviour. We ask for thy protection, that they may continue in their wonderful work for many years. And may many new fellows in this land accept with joy the privilege of serving thee abroad. Amen.

SEVENTH DAY.

The Privilege of Full Friendship With God.

In the early religions of the Greeks and Romans, the people bowed down before stone images, which expressed the manlike gods who lived on Mt. Olympus. Their gods had most of the virtues of our Father (or were supposed to have them) but something was lacking. These gods were not satisfactory, as is shown by the eagerness with which the people accepted Christ. Their gods were aloof, living on the mountain top, far-off and not available to common men. People had no way of communication with their gods when they wished.

But a Christian can call on God any time and anywhere and be sure of his helpfulness and friendship. God is always a friend to those who need him, "a very present help in time of trouble"; and this, after all, is the greatest fact there is about Christianity. True friendship is the finest thing in the world; and if a fellow can be in complete and satisfying friendship with the only perfect Friend, he has attained to the highest that life has in store for any one: he is a son of God.

I have told you this, that my joy may be within you and your joy complete. This is my command: you are to love one another as I have loved you. To lay life down for his friends, man has no greater love than that. You are my friends—if you do what I command you; I call you servants no longer, because a servant does not know what his master is doing: I call you friends, because I have imparted to you all that I have learned from my Father. You have not chosen me, it is I who have chosen you, appointing you to go and bear fruit—fruit that lasts, so that the Father may grant you whatever you ask in my name.—*John* 15: 11-16.

Be sure that every one who practises righteousness is born of him. "Born of him!" Think what a love the Father has for us, in letting us be called "children of God!" That is what we are.

—*I John* 2: 29—3: 1.

Father, may I always remember that you are my best friend and that you will help me through all my difficulties. I thank thee, Lord, for this great privilege, and pray that I may always live up to my side of it. And may I continually try to gain this privilege for others as well, so that the whole world may be a brotherhood of children of God. In Jesus' name. Amen.

"SEARCH-MYSELF" QUESTIONS

Am I really fairly comparing the advantages and disadvantages of full-time Christian service with other opportunities, before I choose my life work?

Have I tested my motives in choosing my vocation by the moral tests of honesty, unselfishness, purity and love?

Do I honestly use my friendship with God to help me live a better life for the sake of other men?

Am I a joyful Christian, or a Christian because of duty?

Do I feel a real Christian brotherhood with other Christians of the world, or am I trying to be a selfish Christian, and thus a hypocrite?

Are my friendships based on service-interests or selfish interests?

If all of my problems—mental, physical, spiritual and social—can be solved by reliance upon Christ, is that sufficient reason for me to give back to him "my life, my soul, my all"?

EXPRESSIONAL EXERCISES

Arrangements should be made for each member of the group to have a vocational guidance interview with a qualified man.

Each fellow should give a little speech comparing the advantages and disadvantages of at least four different vocations.

Let the group be shown through a factory, a mercantile establishment, an institutional church, a model farm, and write reports on the visits.

Let each fellow offer his services to his minister an hour or two a day for a week.

Let the group put on a pageant or play about some missionary country.

Should a fellow choose his life-work while still in High School?

APPENDIX

For those who wish to make this a full school-year's course, the following division into twenty-four lessons is suggested. The leader may change this at his discretion, but whatever division he uses, let him plan it at the beginning of the year.

1.	The Purpose of an Education.....	Chapter	1 : 1, 2.
2.	The Acquisition and Proper Use of an Education	"	1 : 3-7.
3.	The School of Life	"	2.
4.	The Training of Character	"	3 : 1-6.
5.	The Use of Talents: Summary of Education	"	3 : 7.
6.	The Vigor of Physical Manhood...	"	4.
7.	Sex Problems and My Character...	"	5.
8.	Social Temptations and Needs	"	6 : 1, 2.
9.	Individual Temptations and Needs .	"	6 : 3-7.
10.	Making Use of Christ	"	7 : 1-4.
11.	How to Live with Christ	"	7 : 5-7.
12.	Reasons for Decision	"	8 : 1-4.
13.	The Decision Hour ..... (This should be the pivotal hour of the whole course.)	"	8 : 5-7.
14.	Personal Work—Theory	"	9 : 1-3.
15.	Personal Work—Methods	"	9 : 4-7.
16.	Duties to Family, Friends, Acquaintances	"	10 : 1-3.
17.	Duties to Community and School..	"	10 : 4, 5.
18.	Duties to Church and the World as a Whole	"	10 : 6, 7.
19.	Social Groupings	"	11 : 1, 2.
20.	Girls; Dancing and Other Parties..	"	11 : 3, 4.
21.	Money; Sunday Observance; Summary of Amusements	"	11 : 5-7.
22.	The Christian View of Life Service.	"	12 : 3, 4.
23.	The Professional Christian Vocations	"	12 : 5, 6.
24.	Carry On	"	12 : 1, 2, 7.

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